LETTERS

FROM THE

DUCHESS DE CRUI AND OTHERS,

ON

SUBJECTS MORAL AND ENTERTAINING,

WHEREIN THE

CHARACTER OF THE FEMALE SEX,

WITH

Their RANK, IMPORTANCE, and CONSEQUENCE,

IS STATED,

And their RELATIVE DUTIES in LIFE are enforced.

By Lady MARY WALKER.

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LETTER XIV.

From the Ducheſs de CRUI, to Mrs. PIERPONT.

DEAR MADAM,

I Return you many thanks for your agreeable letter, and for the praiſes you, indirectly, beſtow on me; for though I may be conſcious of not deſerving them, yet we are fond of ſtanding high in the opinion of thoſe we love.

I always knew, my dear friend, that your ſufferings had been great, from the worſt of men; and wiſhed you to be ſeparated from him: but you judged otherwiſe.—I beg the favour you will

acquaint me with the reaſons that determined you againſt that ſtep: which the badneſs of his temper *alone* would have excuſed your taking, had you had no other cauſe of complaint againſt him. It appears to me very ſtrange, that any one who would ſcruple to commit a murder, can, without regret, take pains to rack peoples minds. His conduct, in regard to the *will*, was very much in character; he was unwilling to think of the evil day in which he was to bid adieu to his large poſſeſſions in this world, as he had ſo little to expect in the next. Indeed, my dear friend, you were too good for him: I always told you ſo, but you rejected my counſels. One of the happieſt effects of friendſhip, is, that mutual liberty of giving and receiving advice with freedom, even when it appears neceſſary not to pur-

purſue it, becauſe one loves and eſteems the principle from which it proceeds.

Friendſhip between women, the men look upon as a chimera, a non-entity, grudging *us* even the name, which is all that *they* retain of it. Shakeſpeare is the only poet, I recollect, who has delineated the character of a female friend: in Celia and Roſalind. But it is probable he would have favoured us with many more ſuch in his works; but at the time he wrote, he was not unapprized to what a diſadvantage his females muſt appear, under the circumſtance of being repreſented by men; and to this conſideration we may reaſonably attribute the ſcarcity of women in moſt of his pieces. But to return from this digreſſion—A ſteady friendſhip affords a moral aſſurance of the virtue of both the parties, becauſe no other league could ren-

der the union permanent. May not its energy be conſidered, in ſome ſort, as one proof of the immortality of the ſoul, of its immateriality at leaſt; as it is an expanſion of the mind, which endeavours to enlarge itſelf beyond the narrow bounds of its own manſion? It has none of the perturbations of love, of ambition, of avarice in it, which have ſelf ultimately for their object.

> Like muſic, pure, the joy without alloy,
> Whoſe every rapture, is tranquility.

As things have happened, it is better, to be ſure, you did not leave your huſband. Human prudence is often deceived; our knowledge is confined; we ſee, and judge badly. Therefore when things appear deſperate, and events turn out contrary to our hopes and expectations, it is proper to be reſigned to the will

will of Providence: that which appears to us as an evil, may poſſibly prove a fortunate event. In regard to your ſentiments concerning education in a convent reſpecting the time it affords for reflection, &c. I highly approve of them if girls do not go there until they are twelve or thirteen years of age; but if ſooner, it is doubtful whether, at that early age, they would have recourſe to this expedient, to divert the time: and I queſtion very much, if it is by means of dry and formal precepts, thoſe falſe and extravagant notions inculcated in convents, that even then a young woman is prepared to make a proper figure in life, and to diſcharge the duties of a wife, and a mother. I think thoſe parents are greatly to blame, who keep their children ſo much out of company that they loſe all reliſh for it;

and are in a perfect flutter if they happen to see a strange face. A young lady not early formed for habitual elegance, betrays the defects of her education by an unnecessary anxiety of behaviour; which often renders her troublesome by ill-timed civility: and this is the great error, they generally fall into. Excessive complaisance, is no less disagreeable than downright rusticity. By living very retired, their ideas must be necessarily confined; they can acquire but little knowledge of the world, and must retain long that perilous ignorance of vice, which, keeping suspicion at a distance, induces us to judge of others by ourselves; and makes us consider every one, without distinction, as disposed to serve and oblige us. If girls were to pass their days in retirement, or among virtuous people only,

and

and were abſolutely beyond the power of being led aſtray, it would be adviſeable to leave them ignorant of the paſſions, which, probably, they would never experience; but the world, ſuch as it is at preſent, abounding with precipices, dangers, and rocks, it is neceſſary to arm them againſt theſe perils; and for this end, nothing is more proper than to ſhew them by examples, what miſeries violent paſſions produce: this may be done without tainting in the leaſt the purity of their minds. I approve much of your plan, in regard to bringing your daughters up frugally; nor do I confine it to your ſituation, but extend it to all others. One who in infancy is left to be governed by her own caprice, I am apt to believe, will ſcarcely ſubmit to reaſon in her more advanced years: I never blame a young lady ſo

much for her humours, as her mother, for not having corrected them. The folly, and depravity (I ſpeak in general) of the men, and the unlucky *accidents* that occur in life, furniſh ſo many occaſions to women for the exerciſe of patience and ſubmiſſion, that they can never expect to live with any peace or comfort, who will not prepare themſelves againſt them. The only precaution a tender mother can take in her daughter's education, is to prepare her mind for all events, and accidents, ſhe is liable to meet with in a life ſentenced to be *a ſcene of ſorrow*. But in place of this, ſoftneſs and delicacy is a fault which women are generally bred up with, and what a great many ladies pique themſelves upon: but ſo educated, they are ſure to create in the future conduct of their lives, much uneaſineſs

fineſs and trouble to themſelves, and all about them: they are rendered incapable ever afterwards of a firm and regular conduct, and ſo muſt fall neceſſarily into many extravagancies. Parents have much to anſwer for, who flatter and bring up their children with proſpects of conſtant delight; and by that means too frequently deſtroy in their minds the ſeeds of fortitude and virtue, which ſhould ſupport them in the hours of anguiſh.—But this may be carried too far; your daughters are handſome, and their merit too conſpicuous, not to command admiration, even in this *mercenary age*.

Now, my dear friend, as the Princeſſe de Lymne is to paſs through Liege, in her way from Spa; I muſt requeſt that you will ſend me my Lucy. Be aſſured I ſhall take the ſame care of her as of my own girls.

As to the unjuſt cenſure you met with, it was unavoidable. To ſuffer abuſe, is a tax merit generally pays for its ſuperiority. But if we ſee any perſon act with the moſt exact integrity in every reſpect but *one*, ſurely we are unjuſt, if we do not ſeek for ſome reaſon for *that deficiency*, which may reconcile it to their *general conduct*. Let us never forget it is a kind of ſlander to truſt rumour.

Graſp the whole world, of reaſon, life, and ſenſe,
In one cloſe ſyſtem of benevolence;
Happier, as tender, in whate'er degree,
And height of bliſs, but height of charity.
POPE's Eſſay on Man.

Rigid moraliſts, in their retirement from the world, condemn at their leiſure the conduct of others: though they themſelves, in the ſame ſituation, would moſt probably, have acted in a more

more exceptionable manner. But you treat that matter as it deſerves. It is the work of reaſon and religion to fortify the mind againſt the impreſſion of thoſe evils; and that mind which is furniſhed with true notions of things, with a rational and ſolid faith, with ſteady and well-grounded hopes, may bear the impetuous ſhock of all theſe waves and ſtorms, calm and unmoved.—Nay, I may boldly affirm, not only that virtue checks and controuls theſe evils, blunts their edge, and abates their force; but, what is more, their natural ſtrength, their own proper force, is weak and contemptible, unleſs our own paſſions be combined againſt us. Our pride muſt aid our enemy, to render his affront provoking: as our covetouſneſs and ambition muſt add force to the arrows of fortune, before they can give any painful wound

wound to the heart. I am not ſurpriſed, at your thinking Lady Filmer too much upon *ſtilts*, in her letters to Sir James Bruce—ſhe meant to be ſo; ſhe had high ideas of our prerogatives, and did not *leſſen them* upon that occaſion. But you muſt be charmed with the juſtneſs and propriety of her own actions, in every circumſtance of her life, which you will find in the *family narrative*. I own, I am rather ſurpriſed at your diſapproving of learning in women, and of your ſaying we derive advantages from our education, which are denied the men. As I have always conſidered this ſubject in another point of view, I muſt beg you will give me your reaſons for this allegation. I acknowledge myſelf, that I am very far from thinking that education is *all and all*. Habits are acquired certainly by mixing with the world:

world: nay, the mind acquires new ideas from the behaviour of others: but though experience may teach us ſomething, it can never eradicate the natural diſpoſition. In that reſpect we all are, I apprehend, as we were born, nor can we be modelled by inſtruction. The human mind is frequently retouched, but the ground-work is ſtill the ſame. —I am an inſtance of this myſelf: want of education has undoubtedly made me deficient in knowledge, accompliſhments, &c. but the worſt examples have not corrupted my heart. I am ever,

my dear friend,

yours affectionately,

ELIZA DE CRUI.

LET-

LETTER XV.

From Mrs. PIERPONT to the Ducheſs de CRUI.

DEAR MADAM,

I Return your Highneſs many thanks for all your goodneſs to me, and mine: and for the honour you have done my daughter, in inviting her to paſs ſome time with you at Bruſſels. I was unwilling to mortify her, by a refuſal of what I know will make her very happy; yet, my deareſt friend, I muſt requeſt her viſit may be very ſhort; and that your Highneſs will not by over-indulgence, inſpire her with a taſte for pleaſures which as, in our ſituation, ſhe has no chance to enjoy, ſhe might afterwards

wards regret. Seneca ſays, "That there is no difference betwixt poſſeſſing a thing and not deſiring it:"

"They cannot want, who wiſh not to have more:
Whoever ſaid an Anchorite was poor."

Nature makes us poor only when we want neceſſaries; but *cuſtom* gives the name of poverty to the want of ſuperfluities. *Paſſions* are always more expenſive than *real wants*. Providence gives that in greateſt plenty, which the condition of life makes of the greateſt uſe: and nothing is penuriouſly imported, or placed far from the reach of man, of which a more liberal diſtribution would make him happier. The real world has its bounds; the imaginary world is infinite. Being unable to *enlarge* the *one* let us *contract* the *other*; for it is only from their difference, that moſt of the troubles

troubles ariſe, which make us ſo unhappy. Is it not therefore neceſſary, my dear friend, to qualify girls for true frugality without narrowneſs of mind, and to make them ſee, of all the expences the world run into, how few are neceſſary to happineſs. To deprive them of all temptations to purchaſe pleaſures, it is proper to inſtruct and accuſtom them only to find it in *themſelves*; and by the various accompliſhments beſtowed on them, prevent that vacuity of mind, which leads people to ſeek external amuſements. The day will then not be ſufficient for their employments; conſequently they will not be induced to trifle their time away. With this view, it has been my plan to inſpire my girls with a reliſh for ſuch pleaſures as will be *within their reach*, and never cloy in the poſſeſſion. The right employment

ployment of time is a valuable leſſon: the woman who has been taught it, will ſeldom be troubled with vapours, and low ſpirits.

Your Highneſs does my girl honour, in thinking her attractions are ſuch as may poſſibly procure her a good match, while under your patronage. In a former letter I explained myſelf on this head. Such a circumſtance is not out of the courſe of commmon events; but I have no right to expect it. In almoſt every thing, we muſt act upon probabilities; and one exception out of many ought never to determine us. Let us take our rules, my dear madam, from plain common ſenſe. How often do we ſee people, whoſe whole happineſs is deſtroyed by change of place? Virtue is too often merely local. As in ſome ſituations, the air affects the health of

the *body*; ſo in others, bad example and its influence poiſon the *mind*. They who contract an ambitious intimacy with thoſe that are above them in circumſtances, though not by birth, are always forced upon diſadvantageous compariſons of their condition with others; and arraign Providence, for placing them in ſuch indigence.

Men in general, only judge by compariſon. The Laplander thinks himſelf happy in his frozen climate, becauſe he has no idea of any other advantages than thoſe which he and his countrymen poſſeſs.

I flatter myſelf your Highneſs will ſubſcribe to the juſtneſs of this reaſoning. You aſk of me, why I did not ſeparate myſelf from Mr. Pierpont? I ſhall now anſwer that queſtion, with as much ſincerity and truth, as if I were ſpeaking

to

to Heaven, from whom no ſecrets are hid. It is my principle, that where a duty is reciprocal, the failure of it in the one party, acquits not the other for a failure in his. From this principle, with the hopes of reclaiming Mr. Pierpont, the principal reaſons of my conduct are to be drawn. When I found the latter was impoſſible, I ſtill thought my preſence might keep him in ſome bounds. I muſt likewiſe own to you, that as my health was impaired, and my ſpirits weakened, on account of ſome diſagreeable things I had met with in conſequence of his imprudence, I had not courage to encounter what I knew would have been ſaid by the malevolent, had I ſeparated myſelf from him: while his want of veracity convinced me, had I taken this ſtep, there is nothing malice could have invented but he would have

propagated to my prejudice; which coming from him, muſt inevitably have hurt my reputation; and, as I have girls to introduce into life, it muſt to them have been an irreparable injury. It is not enough to be really virtuous, a woman ought to have the reputation of it; without that reputation, her virtue is of no uſe to ſociety. I ſhall not eaſily forget a converſation that happened once at the Prince de L—'s; he was expatiating with his uſual gallantry to Madame le Cas, who was then the idol of his affections; he expected an amuſement from his eloquence, nearly ſimilar to that which an artful juggler gives when he makes us believe that we ſee what we do not, without, at the ſame time, letting an obſerving man perceive ſo much of his art, as to give him the leaſt ſuſpicion that he is deceived.

deceived. You permitted him to run on: when he was gone, you ſaid to Madame le Cas, "I ſuſpect not, madam, that your ſentiments want any thing of the purity, the generoſity, required in the idea of a friendſhip like that the Prince talked of—yet let me aſk you one thing; would not the example of ſuch an attachment ſubſiſting betwixt you and a man, *who has profeſſed himſelf your admirer*—miſlead delicate, and leſs guarded minds, into allowances dangerous to them; and ſubject ſouls leſs great than your's, to jealouſies, whether warrantable or not, of friendſhips that ſhould plead your's for a precedent?—But to return from this digreſſion. A woman ſeparated from her huſband, muſt either be pitied or blamed: if ſhe is pitied, that pity reflects diſhonour upon the perſon moſt

nearly connected with her, and upon her own judgment in ſuffering that connection to take place. If ſhe is blamed, and conſcious that cenſure is juſt, how inſupportably diſagreeable muſt her reflection be? Had not a woman better yield in many things; and put up with a thouſand inconveniences privately, rather than throw herſelf upon the cold unpitying world? I conſidered all theſe points, as it is every one's duty, whatever ſituation they propoſe to themſelves, to acquire a clear and diſtinct idea of the inconveniences attending it. We ſhould hold ourſelves always in readineſs, to give an exact account of all our actions; and, in every circumſtance of our lives, before we yield to the ſuggeſtions of our own hearts, we ſhould aſk ourſelves, *what anſwer we ſhould make, were we aſked the motives that determined*

determined us? I, at the ſame time, am highly ſenſible, that it by no means follows we acted from reaſon, *becauſe good reaſons can be produced for what we did:* as we too often act *firſt*, and reaſon only *afterwards*.

As I have already written you ſo long a letter, I muſt refer anſwering the laſt part of your's till the next poſt.

I ever am, dear Madam,

your Highneſs's obliged,

and affectionate friend,

ANNA PIERPONT.

LETTER XVI.

From the Same to the Same.

DEAR MADAM,

YOUR Highneſs deſires me to acquaint you, in what reſpect I think our ſex enjoy greater advantages than men, from our education.

There are many things, which, upon a ſlight and tranſient inſpection, carry the appearance of abſurdity, but may be reconciled upon a cloſer examination. And it will upon reflection, appear to your Highneſs, to be an aſſertion not entirely groundleſs, when we conſider, that by learning, is generally meant the having a knowledge of the ancient languages, that is, of *words* and *grammatical rules*,

rules, which frequently have but a very ſlender connection with the *objects* and *ideas* they are meant to convey.

Quintillian, ſpeaking of a pedant, who taught his ſcholars to be obſcure, ſaid he uſed to cry out, "That is excellent, I do not underſtand one word of it." One may ſpend whole days with pleaſure in the company of a man, whoſe natural genius has been cultivated and improved, and but a very ſmall time with one who is a mere ſcholar. One's imagination cannot be always on the ſtretch to ſuch exalted objects; it muſt ſtop to reſt itſelf, and return to its native ſimplicity: and it happens unluckily to ſome of them, that the anti-chambers to the *great*, differ from the road to *Parnaſſus*. To ſucceed in life, a man muſt furniſh himſelf with a genteel addreſs, in place of Greek and Latin; and inſtead

ſtead of inceſſantly courting the *Muſes*, he ſhould ſometimes ſacrifice to the *Graces*. Even Dr. Samuel Johnſon, in his preface to his Dictionary, acquaints us, he is not yet ſo loſt in lexicography, as to forgot, "That words are the daughters of earth, and that things are the ſons of Heaven." There is a great reſpect, undoubtedly, due to linguiſts: as we owe to them the tranſlation of the ſacred books. But it is a truth, that the attention paid to languages, has too generally ſwallowed up moſt other more important conſiderations: inſomuch, that ſound morals, and good breeding, are obliged to give way to that which is only of moment, as it promotes, and ſerves for a conveyance to thoſe. Whatever is univerſally neceſſary, has been granted to mankind on eaſy terms. Our knowledge is derived from the copious

ſource

ſource of our ſenſes and reaſon; our minds are filled with ideas that ſpring, not from *books*, but thought; our principles are conſiſtent, becauſe deduced in regular ſeries from each other, and not ſcraps of different ſyſtems, gleaned from the works of others, and huddled together without examining their congruity. Where is the ſcholar whoſe opinion is *wholly his own?* And where is the genius, whom we wiſh to have known *the opinion of others?* Are we ſure that Shakeſpeare would have been ſo much admired, had he been a deep ſcholar? Do we not then derive advantages from the very defects of our education? Do not our minds operate with more freedom, and with the genuine ſimplicity of uncorrupted nature?

Ideas ariſe ſpontaneouſly, and range themſelves in order, and this done rather

ther by ſenſation, or the intuitive faculty, than reflection. In this caſe, kind nature itſelf argues for us, and ſaves us the labour of forming a long ſeries of reaſonings.

"They need no muſe, who can invoke their heart."

We are not fettered, like men, by principles, nor are our minds warped by ſyſtems, nor confined to the particular modes of thinking, that prevail in colleges and ſchools I take nature to be the great book of univerſal learning: which, whoever reads with moſt intelligence, will be the moſt knowing, and the moſt learned, of whatever ſex. The peaſant who enjoys the beauty of the tulip, is equally delighted with the philoſopher, though he knows not the rays from which the colours are derived; and plants grow with the ſame lux-

luxuriance, whether we ſuppoſe earth or water the parent of vegetation. The boy who ſtrikes a ball with his racket, is as certain where it will be driven by the blow, as if he was more perfectly converſant in the diſpute about matter and motion: and the light of the ſun is equally beneficial to him whoſe eyes tell him that it moves, as to him whoſe reaſon perſuades him that it ſtands ſtill. In knowlege, thoſe parts are moſt eaſy which are generally neceſſary. The intercourſe of ſociety is maintained without the elegancies of language. Figures, criticiſms, and refinements, are the works of thoſe, who by their real, or ſuppoſed parts, wiſh to dazzle mankind. A certain man, diſcourſing upon a ſeaſonable topic, before the Ephori, was more circumſtantial than was neceſſary; upon which Anaxandrias replied, "Stranger,

you

you treat a neceſſary ſubject, in an unneceſſary manner." The commerce of the world is carried on by eaſy methods of computation: ſubtilty and ſtudy, are invented merely to puzzle; and calculations are extended to ſhew the ſkill of the calculator. Nature always does her part; ſhe has afforded a multiplicity of objects to the meditation of every perſon that can behold and think: and what ſhe has made the moſt agreeable exerciſe of our minds, reaſon may convert to the moſt uſeful. Now, if we conſult this guide, I am apt to imagine, we ſhall be far from thinking many acquirements neceſſary, which the men loſe time upon: we ſhall neither read, nor ſtudy to indulge our indolence; nor to gratify our vanity; nor content ourſelves, like them, with being grammarians and critics: far leſs, affect the paltry praiſe of becoming great

great ſcholars, at the expence of being bewildered all our lives in the dark mazes of antiquity. But, by applying ourſelves to nature *only*, we ſhall not waſte our time to ſo little purpoſe, as thoſe do, who, calling themſelves philoſophers, miſpend their whole lives in the purſuit of mean trifles, exiſting only in their own ſubtle imaginations. We ſhall find more uſeful employments for our reſearches, than thoſe of determining the nature of ſpace; or debating whether matter be, or be not, infinitely diviſible? whether it hath any exiſtence but in the mind? whether there be any mechanical cauſe of gravitation? whether eternal duration, neceſſarily implies a ſubſtance of which it is a property? With a thouſand other queſtions, of a yet more uſeleſs nature, that have been eagerly canvaſſed in the ſchools.

Let us examine our education, and obſerve wherein it falls ſhort of the men's; and how the defects *may* be, and *are* generally, ſupplied. In our tender years they are the ſame; for after children can talk, boys and girls are promiſcuoſly taught to read by the ſame perſons, and at the ſame time. At the age of ſix, or ſeven years, they begin to be ſeparated, and the boys in general are ſent to the grammar-ſchool, and the girls to boarding ſchools, in which caſe, the latter are inſtructed in dancing, muſic, drawing, the French and Italian languages, and other accompliſhments, according to the humour and ability of the parents, or genius and inclination of the children. Here then lies the principal defect, that we are only taught French, or perhaps Italian, which is now as common among women of faſhion, as men:

men: whereas the men, by means of their education, (it being extended to the acquirement of the Roman and Greek languages,) are ſaid to have a greater field for their imaginations to rove in, and their minds in conſequence will be enlarged: it being generally allowed, that our knowledge is in proportion to our ideas; and that the more complex they are, the greater is the variety of poſitions in which they may be employed. I confeſs however, after much reflection and much enquiry, I am yet at a loſs to diſcover the advantages they derive from it.

Learning hurts a mind of true and original capabilities, by preventing the excurſions of a vigorous underſtanding, as it is kept in a beaten track: and perpetuates error, by impoſing received opinions upon thoſe, who, if they had begun

the enquiry themſelves, would have diſcovered truths, and have been more impreſſed by them than by conſidering them only as leſſons: and ſometimes it fixes the attention to ſubjects which are not ſuited to that particular genius, and turn of mind, which nature might have exerted upon ſome other, the object of her own choice. Does it not, by loading the memory, reſtrain imagination: and by multiplying precepts, anticipate judgment? Is it not as ridiculous, for a man to account himſelf more learned than another, if he hath no greater extent of knowledge, becauſe he is verſed in languages; as it would be, for an old man to aſſert that his eyes were better than thoſe of a young one, becauſe he is aſſiſted by ſpectacles, which the other is not.—Yet it is reckoned nothing, for a man

to

to be well verſed in the modern philoſophy, aſtronomy, geometry, and algebra, to underſtand Italian, French, Spaniſh, High-Dutch, with the other European languages; and to be well acquainted with the modern hiſtory of all theſe countries. He will not be allowed to be learned with theſe only: it will be granted that he is intelligent, a good naturaliſt, a great mathematician, or poet: but ſome emphatic ſhrugs, or ſignificant look, will expreſs, *that theſe are little*, if he be no ſcholar.

Do they not in this manner, invert the true order of things, and aſcribe that merit to the knowledge of *words*, which properly belongs to *things*?

I am apt likewiſe to think, that the cuſtom of diſputing, and abuſing one another in Latin, renders them ungovernable, and incapable afterwards of

thoſe indulgent compliances to others, ſo neceſſary in the intercourſe of ſociety.

It is a groundleſs opinion, that becauſe women are ignorant of the dead languages, they are alſo uninformed of the ſubjects and ſenſe which they contain! Can it be ſuppoſed that Wiſdom only ſpeaks to her diſciples in Greek, Latin, Hebrew, and other languages of antiquity? In order to conſider whether this is the caſe or not, let it be ſuppoſed that we are only inſtructed in our own language; and then let us enquire, whether that diſadvantage be ſo great in fact as it is ſuppoſed? Whoever has ſenſe, will underſtand whatever is written in his own language, although he is entirely ignorant of all others; with an exception only of the technical terms of ſcience. Shakeſpeare is a proof,

that

that a man without the knowledge of the learned languages, may underſtand his own. It is not neceſſary women ſhould be very learned: but, in order to be uſeful members to ſociety, happy in ourſelves, or agreeable to others, all our actions ſhould proceed from fixed principles: we ſhould think pertinently, and expreſs our thoughts properly on every ſubject. Will your Highneſs pardon my preſumption, in differing from Lady Filmer, to obſerve that abſtruſe ſpeculations, and political inquiries, being diſquiſitions which require much reading and conſideration, and in which our ſex are ſeldom concerned, are improper to be detailed by us? Nor, by theſe limitations, are our thoughts and converſation reſtrained to a narrow compaſs; there ſtill remain ſufficient ſubjects for our diſcourſing upon; ſuch

as all parts of polite literature, more particularly dramatic poeſy, all ſubjects in which characters are diſplayed, and all others wherein the feelings of the heart are more intereſted than the powers of the underſtanding. Hiſtory, as far as it relates to different æras; treatiſes and eſſays on moral ſubjects; thoſe of taſte, of decorum, of art, and humour; in ſhort, of all parts of literature that are not deemed ſcientific, and appropriated to the ſtudy of the men: for though we may not think ſo profoundly, we may diſcern with as much preciſion; and if we want ſtrength of conception, refinement and delicacy amply compenſate the loſs of it: and where the ſentimental enters much into the ſubject, may it not be truly ſaid, that the female heart is naturally more in uniſon, and reſponſive to ſuch

touches

touches, than that of the other ſex. If the firmneſs of the men's minds are *greater*, their compaſſion is certainly *leſs*; for it is ever found, that as the ſofteſt metals are moſt eaſily diſſolved, ſo the tendereſt minds ſooneſt melt with pity. Are there not then, ſome ſpecies of poetry, in which our ſex, from their peculiar ſenſibility, ſeem qualified to excel in: where the tender intereſts of the heart are the ſubject?—In the elegant complainings of elegy, and the ſimplicity of paſtoral imagery, do not women appear to have a ſuperiority? and now, permit me to aſk your Highneſs, what neceſſity there can be of knowing any language beſides our own, to enable us to talk or write with propriety and diſcernment upon any of the preceding topics? May we not be ſomewhat confident, that an ingenious perſon

may make a very conſiderable progreſs in moſt parts of literature and knowledge, by the aſſiſtance of Engliſh only? Although rather foreign to the ſubject, I cannot help here alſo mentioning, that Newton admits a very moderate ſhare of mathematical knowledge to be ſufficient to enable any one perfectly to comprehend and judge of his philoſophy.—But to return: by the acquirement of various languages, we only get poſſeſſion of various keys to the ſame lock; either of which open the door that admits to the receſſes of knowledge and art. And as they who have been maſters of thoſe treaſures, have generouſly imparted the knowledge of what they contain, by elegant and juſt tranſlations; are we not placed in a ſituation of judging of the ſubjects, without the previous loſs of time, which would be in-

inevitably ſpent in learning the *words*, before we can acquire the *ideas*, which they convey in the originals? In conſequence of this unimportant acquirement of ſounds, a boy at ſeventeen or eighteen years of age, is to begin his alphabet of *ſenſe*, and is then no farther advanced than a girl at nine or ten. And thus alſo are their healths ſacrificed, by the body being deprived of its requiſite exerciſe; the temper hurt by frequent contradictions, and the vigour of the mind impaired by the overſtraining it.

It cannot be denied, that too much of their time is engaged in things leſs advantageous than thoſe in which we are employed. If it is true, that our early impreſſions are the moſt durable; nothing can be leſs diſputable, than that young minds ought to be impreſſed with

other

other ideas than tenſes, nouns, and verbs: a perfect knowledge of which requires a ſeven years application. If we conſider our life, according to the ſentiments of my admired author †, we ſhould learn to value ſeven years at a greater rate than we do at preſent. "In life, ſays he, is not to be counted the ignorance of infancy, or the imbecillity of age.—We are long before we are able to think, and we ſoon ceaſe from the power of acting. The true period of exiſtence, may be reaſonably eſtimated at forty years;" of which, ſeven years is more than the ſixth part, and which the wiſdom of man hath ſet apart, in the education of youth, for learning thoſe *words*, which they are daily forgetting all the reſt of their lives; inſtead of *numbering their days, that they may apply*

† Author of the Prince of Abyſſinia.

their

their hearts unto wiſdom. Is not this a more profitable arithmetic, than all the algebra they can acquire? May I preſume a little farther, even to regret that it requires ſome years in men to loſe the abſurd conceptions which have taken poſſeſſion of them in the ſchool-days of puerility. For this partiality to languages, I can diſcover but one ſpecious reaſon; which is, that about two hundred years ago, all the remains of learning were in the hands of the ſchoolmen: they would ſuffer none to be reputed learned, that were not deeply engaged in thoſe intricate, vexatious, and unintelligible ſubjects, for which they contended with ſo much vehemence; or at leaſt, who were not acquainted with Plato and Ariſtotle, and their commentators: from whence the ſophiſtry and ſubtleties of ſchools at that time were derived.

derived. Even the philoſophical and religious controverſies, for the laſt three or four hundred years, have turned much more upon words and names, unaſcertained, and miſunderſtood, than upon things fairly ſtated.

The ideas then, which they there imbibe, are (too often) attended with the worſt of conſequences to them: and the bad effects of theſe errors, are increaſed by there being ſo many contradictory religions upon earth, that ſenſible men, thinking there can be but one true, and equally conſcious they want diſcernment to diſcover it, are often tempted, in matters of religion, to reject every thing which reaſon alone could not diſcover.

In all matters of religion, a deſire of knowing our duty, ſhould be the motive *alone* of *our* enquiries: and in all things of common life, reaſon ought to direct us.

us. And although ſometimes, in the moſt judicious conduct we may err, yet if we follow this plan, our errors will be few; and ſince a perfect rectitude is beyond the power of humanity, that which approaches the neareſt, is exaltation ſufficient, both for character and felicity.

I now aſk your Highneſs pardon, for taking up ſo much of your time in reading this long, tireſome, and ill-wrote letter. I am not ignorant, that you think correctneſs, and elegance of ſtyle, are as neceſſary to ſet off the plaineſt truths, as neatneſs of dreſs, and politeneſs of manners, are to recommend the moſt beautiful perſon; a ſlovenly negligence or tawdry affectation, being no leſs diſguſting in the one than in the other. Conſcious therefore of my want of capacity, if a deficiency in friendſhip did not

appear

appear to me more culpable than a tranſgreſſion in point of prudence, I ſhould have excuſed myſelf from this attempt. But I revive, when I recollect, that the perſons who are moſt ſevere with reſpect to themſelves, are the moſt indulgent to others.

I remain, dear Madam,

your Highneſs's obliged,

and affectionate friend,

ANNA PIERPONT.

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LETTER XVII.

From the Ducheſs DE CRUI, to Mrs. PIERPONT.

DEAR MADAM,

I Cannot ſufficiently thank you for your laſt letter; yet as I cannot be altogether of your opinion, I ſhall take the liberty of differing from you on ſome points.—Can it be denied, that the deſtination of our ſex is ſo uncertain that we are bred up at random; and the ſudden tranſitions of good or bad fortune, which daily happen to women, demand the greateſt philoſophy and good ſenſe on their part, to ſuſtain a propriety of behaviour, under ſuch various circumſtances, as require the moſt oppoſite qualifications: rendering what is praiſe-

praiſe-worthy in one ſituation, a defect in another, and *vice verſa*. Juvenal ſays,

For the ſame fact we've often known,
One mount the cart, another mount the throne.

The ſame woman's conduct will appear in a very different point of view, under oppoſite circumſtances. There ſometimes wants a ſtroke of fortune to diſcover numberleſs latent good or bad qualities, which would otherwiſe have been concealed; as words wrote with a certain liquor, appear only when applied to the fire.

It has been obſerved, that the Lacedæmonians were lions at Sparta, and monkeys at Epheſus. Now I am convinced you will agree with me, that if men are found inconſiſtent, or irregular in their conduct, there are much fewer

fewer excuſes to be offered for them, than for women, both on account of their ſuperior information, and becauſe they are generally trained up from their infancy, with a view to the plan of life they are deſtined to be in: ten years, at leaſt, are devoted to the taſk of inſtructing them to obſerve, to perceive, to judge; they poſſeſs every thing, they enjoy every thing; the world ſeems made for them alone. On the contrary, a girl is condemned to ſilence, amidſt viſitors, and ſeems not to be one of the company: ſhe is hardly ever ſpoke to; or if ſhe is, ſeldom is permitted to give an anſwer: ſo that her diſpoſition and underſtanding are utterly unknown. Whereas, relations are at the utmoſt pains to adapt the profeſſion to the reſpective geniuſes of the boys; their ideas, conduct, and views, have been

directed to one object to which they are inſenſibly familiariſed. Does not this then require from them a leſs degree of application, and does not habit confirm their ſteadineſs? Thus men are elevated, when women are obliged to exalt themſelves. And if, at the age of twenty-five, a woman arrives, by the help of her own reflections, to a ſmall degree of knowledge, it is extraordinary: and after the difficult ſtudy of others and herſelf, it is equally ſo to diſcover that ſhe is formed for acquiring that knowledge, and practiſing thoſe virtues, which are undoubtedly common to both ſexes. But how many obſtacles has ſhe to ſurmount, in the purſuit of this difficult ſtudy? A thouſand objects divert her purſuit: and the prejudice of the men, againſt women of any diſtinguiſhed abilities, is truly diſguſting; but let us never forget.—What we do ſhould be the

reſult

reſult of reaſon, not from the deſire of praiſe; becauſe it is right, not becauſe it is commendable; always conſidering that wiſdom, not vanity, ought to determine our conduct.

A woman who has cultivated her underſtanding, and improved her mind, will govern herſelf according to the everlaſting rules of reaſon and good ſenſe, and will have ſomething ſo inexpreſſibly graceful in all her actions, that every circumſtance will become her. The change of perſons and things around, will not alter her conduct; ſhe will feel diſintereſted amidſt the buſtle of trivial occurrences, in which the multitude are engaged, and with which they are diſtracted: becauſe the greateſt purpoſe in her life, is to maintain an indifference both to the world and all its enjoyments. If we have un-

derſtandings capable of judicious obſervations and hearts ſuſceptible of good impreſſions they will lead us to reflect, that to live well, we muſt oppoſe nature to law, reaſon to paſſion, and reſolution to misfortune: that we muſt ſet bounds to our zeal by diſcretion, to error by truth, and to paſſion by reaſon. Can it then be unneceſſary for us to acquire that degree of knowledge, which may guide, inſpire, and confirm us in our paſſage through every period of human life with equal ſatisfaction and complacency? and to prepare us for misfortunes, and make us fit for encountering the troubles of life?

How ſhould her actions be right, who hath no eſtabliſhed rule of life? Nothing can be juſt, which proceedeth not from reaſon. There can be no permanency in virtue that is not ſeated in the mind.

Even

Even if our judgments ſhould be erroneous; to be able to juſtify ourſelves to ourſelves, muſt conſole us, in every event of life, by having recourſe to the principles of our determination: whereas, if we make the praiſe or blame of others the rule of our conduct, we ſhall be diſtracted by a boundleſs variety of irreconcileable judgments. The fable of the father, ſon, and aſs, will ſufficiently illuſtrate this ſubject. We ſhould beware of irreſolution in the intent of our actions, and of inſtability in the execution of them: ſo ſhall we triumph over the two great weakneſſes of nature. Let us eſtabliſh our hearts in that which is right, and there know that the greateſt of human praiſe is to be immutable.

Contrary paſſions ariſing in the mind, reciprocally weaken each other. Thus in queſtions about matters incapable of

demonſtration, and merely probable, the certainty of the mind is leſs when the underſtanding is divided by different ideas.

But in the ſucceſſion of analogous paſſions, the ſucceeding ſentiments act in concurrence with that, which is already acting on the heart, and their united force communicates a double impreſſion on the ſoul.

How many people are there, who have a kind of neutral diſpoſition, which inclines not either to virtue or vice, with ſufficient ſtrength to animate an invariable purſuit of either, but may be drawn alternately to each, by adding to the oppoſition on the contrary ſide. If ſuch act honourably, it is more owing to a happy concurrence of circumſtances, than to their own reſolution. In conſequence of this, it is not until they have

have been led into a thouſand miſtakes in matters the moſt eſſential, that they can be induced to apply a remedy to the evils with which they are oppreſſed. It is then they begin to conceive, and acknowledge the moſt palpable truths, which from their ſimplicity commonly eſcape vulgar minds, accuſtomed to receive impreſſions without diſtinction, and to be determined by the opinions of others, rather than by the reſult of their own examination: does it not proceed from this, that women, in general, are ſuch trifling characters? I am very far from wiſhing a woman to ſet up her underſtanding in competition with her huſband's. But as a rational being, and an heir of eternity, I would have her, in things of conſequence, think for herſelf: while ſhe ſhould ſacrifice her inclinations in all things of a

trifling or frivolous nature, to correſpond to his humour or taſte.

I have always been averſe to the common arbitrary practice of enſlaving children to the authority of prejudices, and have been attentive to put my daughters into the train of an early exerciſe of their reaſoning faculties; without the conviction of which, I have precautioned them againſt receiving implicitly every opinion: accuſtoming them to enquire into the cauſes of their judgment of things; and leading them to truth by the way of examination: thus teaching them to think for themſelves, and not to let their reaſon lie dormant, or to carry it about them, as people commonly do in high life, like a lame arm in a ſling, leſt it ſhould hurt them to uſe it. But, alas! my dear friend, after all my maternal cares, all

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my anxious tenderneſs, and fond hopes of rendering theſe precious pledges, of the moſt happy and perfect union, virtuous, reſpectable, and accompliſhed, it is a melancholy reflection how I may be deceived, and how much I may have even contributed to their miſery, from my ignorance of their deſtination in life. Is it not poſſible, from having refined their ideas too much for their future circumſtances, (if they ſhould happen to marry into a worſe ſituation than that they have been bred up in), they may be haunted, as it were, with an evil genius, by certain notions of the coarſe, the low, the vulgar, and the irregular, which will accompany them in all the natural pleaſures of life; and render them incapable of enjoying any thing, and conſequently make their days one conſtant ſcene of mortifying occurrences.

rences. In ſuch a ſtate, it conduces far more to our eaſe, not to have too much refined our ideas; but a mind well inſtructed in what relates to religion and ourſelves, will furniſh us with conſolations that will never fail us, but on the contrary, inſpire reſpect in thoſe we are connected with. It is univerſally allowed, the progreſs of vegetation is not more certain than the growth of habit, nor the power of attraction more firmly proved than the influence of example. Mankind do not expect to find the gravity of a Spaniard in a Frenchman, or to meet in the Frenchman the heavineſs of mind, or indefatigable induſtry of the German; they are not diſappointed when the groſs and heavy diſpoſition of a Dutchman does not unfold itſelf in the politeneſs, acuteneſs, and accuracy of wit, of an Italian;

Italian; or when they do not meet the French politeſſe in John Bull; they are ſenſible our ſeparation from the continent, give us peculiarities which other nations want. Now, although the men affect to deſpiſe the underſtandings of women, they expect them to conform themſelves to circumſtances of time and place, ſeldom making any allowances for, or reflecting how eſſentially theſe may differ from thoſe they have been accuſtomed to in their infancy: when it will, perhaps, require great recollection of our ſituation, to avoid thoſe vices which reſemble virtues, and which would have been really ſuch in oppoſite circumſtances. Though the deſire of compliance may be innate in women, yet the difficulty of a ſudden conformance muſt be acknowledged, as we do not pretend to have the power of Proteus.

But

But it is in vain for a woman to plead, I was bred up in elegance and ſplendour, I am perfectly alive to the finer impreſſions of taſte and—Fool! interrupts a huſband in an inferior ſtation of life, what have you or I to do with taſte? go to the market, prove your judgment in a good penny-worth; your proper taſte ought to lie in diſtinguiſhing the beſt proviſion of the ſhambles, and your delicacies ought to be confined to that of ſelecting the beſt of thoſe dainties which ſupply the table!

Another lady, raiſed from depreſſed circumſtances, which have tinctured her mind with a degree of melancholy, inured her to reflection, and ideas of the folly of the world; whoſe obſervations in life, have enabled her to diſtinguiſh between *cuſtoms* which are adopted by caprice and folly, and thoſe

duties

duties which are the genuine offspring of reaſon and religion; reflects that *cuſtom* can be no ſufficient argument for any thing, unleſs it is ſupported by reaſon, as vice or irregularity have no right to preſcription. As laws are not abrogated by being infringed, ſhe therefore regrets to her huſband, the obligation ſhe is under of paſſing her time in ſuch frivolous purſuits as faſhion dictates; and ſubmits it to him, if there can be a neceſſity for conforming to manners which her reaſon diſapproves, though the faſhion of the world may ſeem to authoriſe her *practice?* The huſband, aſtoniſhed at her declining the participation of what alone conſtitutes his ſupreme felicity, from that inſtant deſpiſes her; as when a want of ſympathy of ſentiment prevents our diſcovering ſimilar principles in ourſelves, we are too often tempted

ed unphiloſophically to deny their exiſtence in others; and we are always apt to ſuppoſe the joys or ſorrows of others proceed from the ſame cauſe as our own. You may remember King Lear aſks Tom, "have his children brought him to this?" Her huſband treats her ever after as an ideot, and ſtates all her refuſals to the vulgar, low notions ſhe had contracted in her infancy: but it does not reſt here—He informs her, he expects her obedience and compliance with his humours, in return for the obligations ſhe lies under to him; that he expects her to take his *ton*; indulge what in her wiſdom, ſhe may think his foibles; and countenance what ſhe may judge his errors. As you muſt know who I allude to, you will naturally think with me, that this man never reflects; that the lover who marries only becauſe he cannot

cannor gain her upon eaſier terms, has juſt as much generoſity as a highwayman who leaves a traveller in poſſeſſion of his money, becauſe he is not able to take it from him. Allow me to intrude a little farther upon your patience, by ſtating another caſe.

A young lady is induced, from prudential reaſons of her parents, to marry a man in his grand climacteric. Can it be denied, that if ſhe is prudent, in the bloom of beauty, liveline's of youth, and giddineſs of affluence, ſhe will act as if ſhe did not poſſeſs theſe ſuperior advantages; but will anticipate age, to conform herſelf to her huſband; and to render herſelf reſpectable to the world, by ſecuring herſelf againſt its malevolence. As the policy of different kingdoms enacts ſumptuary laws, adapted to the ſituation and preſent commerce

of

of the ſtate, in like manner it becomes neceſſary for a woman to make a new *code* of *laws* for herſelf, when ſhe is raiſed from inferiority to rank, or opulence; or deſcends from a ſtate of grandeur to a middling ſituation of life; when ſhe emerges from miſery to happineſs, or ſinks from ſupreme felicity to wretchedneſs! Adverſity and proſperity are the two touch-ſtones of the ſoul; but I have obſerved a greater number of people bear up with fortitude under ſevere afflictions, than I have known to ſupport ſudden good fortune with moderation.

When men emerge from obſcurity to an elevated ſituation in life, we often ſee how giddy and forgetful of their origin they ſoon become. If we ſurvey one of them ſupporting himſelf with dignity and fortitude under misfortunes,

we

we are amazed; and exclaim, that the viciſſitudes of his fortune intereſt our pity as much as his magnanimity excites our admiration! Thus men receive the ſuffrage of the world; but let it be remembered, that there is nothing great in bearing misfortunes with firmneſs, when it attracts general obſervation and applauſe. Men, under ſuch circumſtances, will act bravely, from motives of vanity; but ſhe who can ſupport herſelf under adverſity; who, without friends to encourage, acquaintances to pity, or even hope to alleviate her misfortunes, can behave with tranquility, and ſteady calmneſs, is truly great.

Such is the fate of many women, born in elevated ſtations, and who, from accidental occurrences, are placed in ſituations unworthy of them; which they fill by accommodating their diſpoſitions to

their circumſtances, in the humbleſt acts of unremitted aſſiduity, and the moſt diligent attention to the minuter duties; who learn to be ſatisfied with the conſciouſneſs of acting right, and look with unconcerned indifference on the reception of every ſucceſsleſs attempt to pleaſe.

How great a part of mankind bear poverty with chearfulneſs, becauſe they have been bred in it, and are accuſtomed to it? Shall we not be able to acquire by reaſon and reflection, what the meaneſt artiſan acquires by habit? But if our minds are not previouſly informed, how can this be expected, as no rank can ſecure us from being numbered among the vulgar; on the contrary, if we have applied our hearts unto wiſdom, we ſhall know that a ſure method to ſecure content will be,

perhaps,

perhaps, never to ſee ſuperiors with envy; to reflect on the various calamities and misfortunes that human nature is ſubject to; and to form a regular compariſon between ourſelves, and thoſe who are placed below us in the enjoyments of life: thoſe conſiderations will fortify and ſtrengthen the mind againſt the impreſſions of ſorrow; will reconcile us to the natural diſtreſſes which befall it, and prepare us for the enjoyment of peace and tranquillity. As great inconveniences attend extremes, ſo much of our happineſs depends upon an evenneſs of temper; in not ſuffering ourſelves to be too much elated in the ſeaſon of proſperity, nor too much depreſſed in that of adverſity. Abſolute miſery is to be avoided, by a proper behaviour under all the complicated ills of human life. As there

are ſome *fruits* that ripen not without *froſts*; ſo are there ſome natures that are never *amiable* but by *afflictions*.

Sudden acceſſions of great or good fortune, I have already obſerved, are attended with infinitely worſe conſequences to the mind, than the ſharpeſt afflictions; it renders people forgetful of their religious duties, or the practice they direct; and of moral obligations: it cauſes the genial ſpirit of affection, which actuates a good heart, to evaporate, and makes us incapable, though poſſeſſed of the balm, of applying it to the wounds of friendſhip, or the relief of diſtreſſed virtue. In this ſituation, it is misfortunes only, which can reſtore a man ſo far to ſociety as to render him humane, uſeful, or agreeable, even to himſelf, upon reflection.

Ex-

Exclusive of the variety of situations in which women may be suddenly placed from opposite circumstances to those they were bred up in, which must necessarily produce the severest trials and humiliating mortification; the sensibility and tenderness of our natures, expose us to afflictions of various kinds, conquerable only by resignation, reason, and reflection; supported by religion, strength of mind, and confidence in God. Therefore, it becomes necessary for every woman in early life to apply herself to the study of resignation, which Mrs. Griffiths observes "is the only philosophy a woman should boast of."

I ever am, my dear Madam,

your affectionate friend,

and humble Servant,

ELIZA DE CRUI.

Continuation of the Family Narrative.

LETTER XVIII.

From the Ducheſs de CRUI, to Mrs. PIERPONT.

DEAR MADAM,

ABOUT the time mentioned in my laſt, Mr. Filmer returned home from his travels.—Sanguine as his parents had been on his account, he fully anſwered their expectations. He had viſited moſt of the courts in Europe, and returned with his views greatly enlarged, not of exterior nature only, and the works of art, but of human life and manners; the connections and religious eſtabliſhments, the conſtitution and

and policy of the ſeveral ſtates and kingdoms of Europe.

He was handſome in his perſon, agreeable in his manner, and joined to the ſprightlineſs of converſation an uncommon ſolidity of judgment. Let the converſation turn on hiſtory, fable, or philoſophy, his memory laid before him every thing he had read, his judgment made him quote it *a propos*; his vivacity made the recital pertinent and agreeable, and his genius inſpired him with delicacy and taſte. He underſtood moſt arts, without practiſing them; and without being himſelf a poet, he underſtood poetry. He ſpoke of every thing as a man who underſtands what he is ſpeaking of, and contented himſelf with letting it occaſionally be ſeen that he was a *connoiſſeur* in all matters of taſte and elegance, though he profeſſed only

being an admirer of them. He could, with great judgment, point out the beauties of a fine picture, without loading his deſcription with a vile jargon of technical terms, ill underſtood, and conſequently miſapplied. When others talked of certain inexplicable delicacies, nameleſs graces, and other fine terms, he always reſerved his raptures till he had received his conviction.

He confined his examination of objects merely intellectual, entirely to thoſe ſimple truths which reaſon confirms, and whoſe beneficial influence on the happineſs of our particular ſyſtem, as well as on the general good, is ſufficient to demonſtrate their excellence. He employed himſelf principally in the mathematical ſciences, in examining the powers and properties of natural things, and in aſtronomy. In ſhort, he had

ſtudied

ſtudied that part of ſpeculative philoſophy, which, with the aſſiſtance of the ſenſes, and careful reaſoning, leads to a clear, though by no means a complete knowledge of nature, and her majeſtically ſimple and beneficent laws. And was of opinion, as natural philoſophy ſerves to adorn the mind, and gratify a laudable ſpirit of enquiry, it held the firſt rank in recreative ſciences.

Sir John had early informed him, that had not logic been reduced in the ſchools to a heap of frivolous ſubtleties, the ſtudy of it would be neceſſary to thoſe who are born to ſecure to mankind the peaceable enjoyments of their rights and properties; but they muſt ſeek elſewhere for rules of manners and equity; which, with a little application, they may extract from this general maxim, *love thy neighbour*

as

as thyſelf, and do nothing unto him, which thou wouldſt not have done unto thee. He cautioned his ſon to beware of diving too deeply into divinity, and of ſeeking to underſtand ſyllogiſms, which have been formed with no other deſign but that they might *not* be underſtood: reaſon herſelf may be loſt by refinement. The wit of the ſchoolmen, like the righteouſneſs of the Scribes and Phariſees, conſiſted much in the ſtraining at gnats, and ſwallowing of camels; for they that are curious in ſubtleties, and ignorant in things of ſolid knowledge, prove themſelves mere triflers. Mr. Filmer had profited by the great attention which had been paid him by his excellent parents, and, to ſum up his character, it was totally different from that of the modern fine gentleman. For to paint the character of one of

theſe,

theſe, he muſt be above all rule, reſtriction, and order; deſpiſe, and ridicule every thing which is ſacred, diſregard all ties of duty, bid defiance to every principle and ſentiment of honour, any farther than to accept a challenge, or pay debts contracted by gaming. As to tradeſmen, ſuperior beings like theſe, conſider them as poor reptiles; and that *they* ought to live upon their induſtry and labour, even to the ruin of their honeſt families, are doctrines generally maintained by a modern fine gentleman.

Mr. Filmer had never been weak enough to be ſubdued by imitation, ſo as to be ſeduced into current follies; and become good for nothing by the force of example. Nothing, however, is ſo common as that flimſey pliancy, that imbecillity of character, which renders

renders ſo many young men the victims of falſe ſhame. Oft-times, from an exceſs of modeſty, or ſheepiſh diffidence, people dare not form an opinion of their own, but are content to be led by thoſe of others. Our innate conſciouſneſs is prior and ſuperior to logic and caſuiſtry; therefore we ſhould never venture on any action where we have the leaſt doubt of its propriety; nor ever entertain ſuch a low opinion of our own underſtanding, or ſo high a one of others, as to comply with any thing without perfectly comprehending it. I am convinced we are indebted for all our miſeries to our diſtruſt of that guide which Providence allotted us, our own natural reaſon. The uninformed herd of mankind are governed by words and names, which they implicitly receive without either knowing or aſking the meaning.

The

The polite world alſo, to ſave their valuable time and trouble, adopt, and uſe words in the ſignification of the day; not having leiſure, nor inclination to analyſe them; and thus often miſled by *ſounds*, and not always ſecured by *ſenſe*, they are hurried into fatal errors, which they do nor give their underſtandings fair play to prevent.

To underſtand, is the effect of thinking; and when we conſider they never think, can we be ſurpriſed at their deficiencies! It is natural amongſt men that are ignorant of what governs their own thoughts, and thoſe of others, to wonder at any perſon whoſe ideas differ from their own; not conſidering that, as reaſon is ever unvariable, the ſame diverſity of judgment and opinion, cauſes the ſame aſtoniſhment on the other ſide: but, when we come to conſider, it is no more

more to be wondered at, than that they are unlike in their faces. For the ſame argument muſt have different effects according to men's different underſtandings. Truth when it is reduced to practice, eaſily becomes ſubject to caprice and imagination, and many particular acts will be wrong, though their general principle be right.

If Lady Sophia had beheld Mr. Filmer with indifference, eſpecially as he appeared much captivated with her; nature muſt have laid her under the curſe which St Catharine of Sienna ſo ſhrewdly, and ſo juſtly obſerves, characterizes the devil, *an incapacity for loving* *. Mr. Filmer's admiration of her was very natural, as her beauty and exterior appearance faſcinated all thoſe

* Agreeable to this, is the poet's idea in Richard III.

who

who beheld her. There was a ſprightlineſs in her whole figure which was very attracting; her converſation was ſuitable to it: ſhe had great life and ſpirit, the common *routine* of diſcourſe, and a faſhionable readineſs to ſkim lightly over all ſubjects: her underſtanding, for want of cultivation as (has been already obſerved) was ſufficiently circumſcribed; but what ſhe wanted in ſolid attainments ſhe made up in vivacity, no unſucceſsful ſubſtitute in general eſtimation.* In ſhort, the heart of Mr. Filmer was taken by ſurprize, and from the perſonal charms of Lady Sophia, he inferred the beauties of her mind.

The emotions of the heart ſeldom follow the dictates of reaſon. Love, by Plato, is ſtyled the prince of ſophiſts; does it not produce the ſame effect on its votaries, as wine does on drunkards?

Sir

Sir John and Lady Filmer beheld this riſing paſſion with regret; they had long formed a wiſh that Lady Harriet might be the object of his affections. They did not, however, attempt to pull out precipitately the dart, with which his heart was tranſixed, but endeavoured to looſen it by degrees. The poet ſays,

"Affection is not rated from the heart."

Agreeable to this, they put a reſtraint on themſelves; by being too urgent, ſometimes all is loſt. They were ſenſible an error of the heart is much more difficult to eradicate, with virtuous minds, than an error in the underſtanding. Reaſon can never counterbalance one ſentiment but by its oppoſite: nor reſtrain one paſſion but by a ſtronger.—That is, it muſt free the ſoul from *one* kind of ſervitude, by ſubjecting it to *another* yet more ſevere. It therefore occurred

occurred to them, to ſend Lady Sophia, under the care of Mrs. Roſs, on a viſit to Sir James and Lady Bruce. As ſhe had been very ſollicitous for this jaunt before Mr. Filmer's arrival, ſhe could not excuſe herſelf from going, though ſhe would willingly have declined it.

As ſoon as Lady Sophia and Mrs. Roſs were ſet out for Yorkſhire, Lady Filmer went to town, and brought Lady Harriet home. Her features, ſeparately taken, were not ſo fine as her ſiſter's, and yet the compoſition produced ſomething more pleaſing than beauty itſelf; her countenance being informed with a ſweetneſs, which does not captivate, but attract, the hearts of thoſe who behold it, creating that ſenſation through the eyes which harmony does through the ears, and converting the whole ſoul into an uniform complacency and ap-

probation. The tone of her voice was melodious; and ſhe could neither look nor move without exhibiting a thouſand graces. Poſſeſſed of almoſt every excellence, unconſcious of any, thus heightened them all. She was modeſt, and diffident of her own opinion; yet always perfectly comprehended the ſubject on which ſhe gave it, and ſaw the queſtion in its true light: ſhe had neither pride, prejudice, nor precipitancy, to miſguide her: *ſhe was true* (to borrow a phraſe of Madame de Sevigné's); and therefore judged truly. If there were ſubjects too intricate, too complicated, for the youthful ſimplicity of her ſoul, her ignorance of them ſerved only to diſplay a new beauty in her character, which reſulted from her acknowledging that very ignorance. The great characteriſtic of her underſtanding

was

was taſte; but when ſhe ſaid moſt on a ſubject, ſhe ſhewed that ſhe had much more to ſay; and by this unwillingneſs to triumph, perſuaded the more.

The impreſſion ſhe made on Mr. Filmer, fully anſwered his fond parents' expectations: every hour rendered her more intereſting to him: and his judgment confirmed the emotions of his heart.

Sir John and Lady Filmer, obſerved the whole progreſs of his paſſion; but affecting to be totally ignorant of it, uſed careleſsly, in his preſence, to point out the difference in the characters of the two ſiſters: Mr. Filmer began to reliſh ſuch compariſons, as helped to juſtify him to *himſelf*, for his change of ſentiments.

When our reaſon acquieſces not, our hearts are not fairly won; they are but

taken by ſurprize, and the poſſeſſion is not long tenable. As ſoon as a man of ſenſe is forced to bluſh at his choice, he *ought* to renounce it without heſitation.

Sir John and Lady Filmer were aſſiſted in this ſcheme by a lady who was with them on a viſit; who knew a never-failing method to cure people of their partiality for any particular perſon, is to throw an air of ridicule on the object who inſpires it. For this reaſon ſhe painted Lady Sophia in true, but ridiculous colours. To the misfortune of human nature, this weapon is too often employed on occaſions where it becomes the greateſt cruelty.

Mr. Filmer had never made any declaration of his paſſion to Lady Sophia; but one of his nice ſenſe of honour was fearful of having excited in her a partiality

ty in his favour, from the more than common attentions he was conſcious of having ſhewn her. This determined him to keep his preſent ſentiments ſecret, until he ſaw the reſult on Lady Sophia. He flattered himſelf his partiality for Lady Harriet was concealed; but when one loves, paſſion is viſible in every thing, it ſpeaks even *in ſilence*.

A few hours after Lady Harriet's arrival at Filmer-Place, ſhe went to enquire for her old friend Mrs. Haſtings, Lady Filmer's maid; a worthy woman, who had lived with her for many years, much attached to the family, and extremely fond of her. After mutual enquiries, after each other's health, &c. Mrs. Haſtings aſked lady Harriet how ſhe liked the young 'ſquire? ſhe anſwered, "that as yet, ſhe could judge no further of him than by his perſon,

which was vety handſome." "Yes, replied Mrs. Haſtings, he is both good and handſome, and there is but one young lady worthy of him—And that is *your ſweet ſelf.* But God forgive him, he has fallen in love with your proud ſiſter, and they ſay it will be a match." Lady Harriet, in conſequence of this intelligence, looked on Mr. Filmer as her deſtined brother-in-law, and behaved with that unaffected eaſe before him, diſplaying a thouſand beauties in her converſation which would otherwiſe have been concealed, had ſhe not been under this prepoſſeſſion.

They paſſed a great many hours together very agreeably, and rode out on horſeback every day. In one of their excurſions, about ſix weeks after her arrival at Filmer-Place, they met Lord Dacres and his ſiſter Lady Julia A——, who

who were on their way to wait on her. After mutual compliments had paſſed, Lady Harriet begged them to go on, and ſhe and Mr. Filmer would accompany them on horſe-back. Theſe young Ladies were the moſt intimate friends. At ſchool had ſhared one bed, one purſe, and might be ſaid to have but one heart.

Lord Dacres was lately returned from abroad, had ſeen Lady Harriet, fancied himſelf paſſionately in love with her, and had obtained the Duke his father's conſent to make his addreſſes to to her: this was the intention of his preſent viſit. Lady Harriet had never ſhewn any partiality for him, but now beheld him with the greateſt indifference, bordering upon diſlike. She gueſſed his intention from hints Lady Julia had given her, and found herſelf, for the firſt time, unhappy.

Mr. Filmer obſerved her emotion, and ſighing, ſaid, he ſuppoſed Lord Dacres was her lover. Lady Harriet only bluſhing a reply, confirmed him in his opinion.

Lord Dacres having intimated his intentions to Sir John, he referred him to her uncle Sir James Bruce; but could not refuſe his requeſt of permitting him to ſee Lady Harriet in private, when he urged his paſſion with the greateſt vehemence. An ordinary lover is always more agitated by his own deſires, than touched by the merit of his miſtreſs. Lady Harriet heard him with impatience, and then told him ſhe was too young to think of marriage, and deſired him to think no more of her.

Mr. Filmer had intreated his mother to be preſent at this interview; and upon her declining it, had inſinuated

with

with great warmth the impropriety of a young lady's ſeeing a declared lover alone.

After dinner, Lady Julia aſking Lady Harriet to ſing, ſhe ſent for her mandoline, and at her friend's requeſt, ſung *Ah! ſi vous pouvies comprendre ce que mon cœur ſens pour vous.* Mr. Filmer was paſſionately fond of muſic, and had never known her excellence in it. All his faculties had been for ſome time abſorbed in admiration; the lovelineſs of her perſon, and the unaffected innocence of her behaviour and converſation, had charmed him; but when he heard her melodious voice, his raptures were unbounded.

Lord Dacres was too much ingroſſed with himſelf, to liſten long to even the ſuppoſed object of his affections. After paſſing

paſſing Lady Harriet a ſlight compliment, in a faſhionable phraſe, he began to diſplay his talents in egotiſm; and however barren the ſubject might be to others, yet it afforded his Lordſhip great copiouſneſs of matter.

As if nature owed him a ſpite, and had not only rendered him fooliſh, but had alſo condemned him to be the inſtrument of making himſelf ridiculous.

The opera girls at Paris had told him he was very amiable: he believed them; and after ſo deciſive an evidence, thought it needleſs to give himſelf any trouble to become *in reality*, what he was already *in imagination*. His only ambition was to be a leader in the faſhions. He was always elegantly dreſſed, every hair on its head knew its own ſtation, which if it chanced to loſe,

loſe, the glaſs in his hat informed him of it.

Mr. Addiſon thought no fine gentleman could exiſt without a daſh of the coxcomb; and my Lord Rocheſter ſays, that it is a character not to be acquired but by much pains and reflection. It is certain that men derive ſome advantage from it, for it is hardly in fortune's power to make a coxcomb unhappy; as his good opinion of himſelf will, in a great degree, ſupport him under all mortifications. Lord Dacres, in conſequence of this happy propenſity, did not ſuppoſe Lady Harriet's reſerve aroſe from any thing but the timidity of youth. His ſiſter, diſtinguiſhed better; when they retired, ſhe took Lady Harriet in her arms, burſt into tears, and ſaid, "My ſweet friend, I ſhall never have

have you for my ſiſter!" Although ſhe wiſhed the match to take place upon her brother's account, yet ſhe thought Lady Harriet was too good for him: and had a ſoul capable of that refined friendſhip, which prefers the happineſs of thoſe we love, to any ſelfiſh gratification. "I have ſeen (ſaid ſhe) my dear Harriet, a great deal within theſe few hours: you are beloved by Mr. Filmer, you love him, your every geſture betrays your heart!" Lady Harriet's modeſty was viſible in a natural habitual bluſh, which was increaſed upon the leaſt occaſion, and often obſerved without any ſeemingly adequate cauſe. Figure then what her confuſion muſt be, when taxed ſo roundly by her beſt friend. Had ſhe been poſſeſſed of any art or knowledge of the world, ſhe might

might have reflected, the ſincereſt and moſt delicate affection doth not preclude a reſerve of ſecrets, in the diſcovery of which, our ſelf-love would not find its account. But Lady Harriet was unaccuſtomed to diſguiſe the genuine feelings of her heart: the ſagacity of her friend opened her eyes, ſhe diſcovered ſhe really loved Mr. Filmer, acknowledged it; but acquainted Lady Julia *he was to be married to her ſiſter*.

On Lord Dacres' return home, Lady Julia concealed from him the diſcovery ſhe made at Filmer-Place; flattering herſelf, that if Mr. Filmer married Lady Sophia, Lady Harriet might be induced to favour his pretenſions; as when the evil is without a remedy, people *muſt*, and generally *do*, find a conſolation.

After

After their departure, Lady Harriet retired to her apartment, where ſhe gave a looſe to her tears. Among all the paſſions, there is none ſo apt to magnify trifles, and to produce ſtrong conviction from the ſlighteſt probabilities, as jealouſy.

Sir John and Lady Filmer, had obſerved Mr. Filmer walking in the Park for two hours, with his arms acroſs, ſeemingly much diſordered in his mind. At laſt he came and joined them—Lady Filmer affected to be in great ſpirits; and inquired if he was not greatly rejoiced in Lady Harriet's good fortune. He anſwered, coldly, "they *might* judge of it *in that light*, *he* did *not*. That Lord Dacres' title and fortune, were far from being, in his eſtimation, ſufficient compenſations for his want of morals, honeſty, and goodneſs of heart.

If,

If men, ſaid he, may commit acts of debauchery, and atrocious deviations from moral rectitude, without the leaſt danger of being the worſe received in the world, crimes of the moſt dangerous conſequences to ſociety muſt daily gain ground, and men proceed from bad to worſe, till at laſt the diſtinction between virtue and vice will ſcarce be known or regarded. The laws, added he, reach only part of the crimes which diſturb ſociety; public cenſure and diſcountenance are puniſhments in which every one may be both judge and executioner; and were they properly inflicted, would prove moſt powerful towards effecting a general reformation: but while we exhauſt all our cenſure on folly, which ſhould only exite our compaſſion, and ſuffer vice, the proper object of hatred and contempt, to eſcape with impunity,

if it has rank and fortune to ſupport it, we cannot hope to ſee the ſucceſsfully wicked reclaimed.

You may remember, madam, what your favourite poet ſays,

"For we bid this be done,
When evil deeds have their permiſſive paſs,
And not the puniſhment."

Agreeable to this, ſaid he, I have always acted upon the principles of honouring virtue, and ſhunning vice, which deterred me from aſſociating with Lord Dacres abroad. One gentleman, of moſt diſtinguiſhed character, who travelled with him as his companion, left him, by which he reſigned a conſiderable ſallary, becauſe of the enormity of his vices; and although another man of merit, ſupplied his place, and is ſtill with him, it aroſe only from the

the neceſſity of his affairs; as, to my certain knowledge, he deſpiſes him moſt heartily."—Mr. Filmer then walked haſtily acroſs the room; ſaid he could not diſcover what Lady Harriet could ſee in him! he then ſat down, got up again, ſpoke as if he wanted breath: ſaid, "it was very well! it was nothing to him!—Women would marry any thing for titles! That in their eſtimation, a title (though with a fool) out-weighed all the flattering attentions, and endearing tenderneſs of a man of true worth and ſpirit!—And thanked God he had no ſiſters undiſpoſed of—as he ſhould run mad at their follies!" It was with pleaſure, Sir John and Lady Filmer obſerved theſe ſymptoms.

We are ſeldom much offended at the faults of others, when we are not

injured by them. His father ſmiled at his impetuoſity; and aſked him, if any thing had induced him particularly to ſhun Lord Dacres abroad? And whether he had deviated from the practice of others? He anſwered "Yes; that no man had ever ſo fully diſplayed a wickedneſs of heart, and a littleneſs of ſoul, as he did; accompanied with juſt ſenſe enough to ſupport the foppery of the day, and to make vice appear excuſable to the unthinking. That as to his having others to keep him in countenance in his errors, five hundred vices in his opinion, or the repetition of a vice five hundred times, can never change it into a virtue, though our familiarity with it, may render us inattentive to its nature or conſequences. Guilt, when it proceeds through numbers,

bers, is not ſo properly divided as multiplied; every one is criminal, in proportion to the offence he commits, not to the number of thoſe who are his companions in it. The diviſion of guilt is like that of matter; though it may be ſeparated into infinite portions, every portion ſhall have the whole eſſence of matter in it, and conſiſt of as many parts as the whole, before it was divided."

Lady Harriet did not appear until ſupper-time, when her eyes were ſwelled with crying. Mr. Filmer, like Shakeſpeare, thought a woman more lovely for her tears. Mankind admire a beautiful woman, and are bewitched with a great fortune: they find a natural inclination to the *one*, and a ſtrong propenſity to the *other*. But the man of

principle, the man of ſenſe and taſte, can only ſincerely love the woman of delicate ſenſibility. Beauty may direct the ſhaft, but ſenſibility muſt point it. Pygmalion had quickly ceaſed to adore his ſtatue, had not Venus informed it with life and ſentiment.

Mr. Filmer was ſenſibly ſtruck with Lady Harriet's new appearance: though he partly attributed it to the hurry and perturbation of her ſpirits on ſuch an intereſting occaſion; yet he could not well account for her tears; prepoſſeſſed as he was, in the opinion that Lord Dacres' addreſſes were agreeable to her. After the ſervants were withdrawn, he ſaid, Lord Dacres was very happy in being the object of her ſenſibility. She could only reply, "Indeed, ſir, you are very cruel," and burſt into tears: and

BIBLIOTHECA BODLEIANA

and was going to retire, when Sir John detained her, endeavouring to laugh her into ſpirits; but her heart was then too much affected to be amuſed. Mr. Filmer made a ſlight apology, and retired.

This renewing Lady Harriet's uneaſineſs: ſhe ſaid, "Do, my dear Sir John, go after him; he is angry with me; and (though I do not know for what) *I cannot bear it.*" But recollecting herſelf, bluſhed, while Sir John and Lady Filmer ſmiled; the latter accompanying her to her chamber, when ſhe hung about her neck, and kiſſing her, ſaid, "My dear mama, (as I *uſed* to call you), ſend me to ſchool to-morrow; it is *neceſſary for my peace.*" After Lady Filmer had inquired of her the ſubject of her *tête a tête* with Lord Dacres, ſhe wiſhed her a good night, aſſured her

ſhe would ever be her dear mama, and every thing ſhould be done to render her happy.

I ever am, dear Madam,

your affectionate friend,

ELIZA DE CRUI.

LETTER XIX.

From the Ducheſs DE CRUI, to Mrs. PIERPONT.

DEAR MADAM,

YOU remember, in my laſt, Lady Harriet and Mr. Filmer had both diſcontentedly retired to reſt. Morpheus did not take compaſſion by ſtrewing their beds with poppies.

As

As neither of them could ſleep they aroſe, and both retiring to the Park, to their mutual ſurprize met each other at five o'clock in the morning. They were equally embarraſſed, and much at a loſs for converſation; at laſt, with infinite heſitation, and broken accents, Mr. Filmer ſaid, he was ſorry he had offended her Ladyſhip the night before: Lady Harriet with no leſs trepidation of ſpirits, anſwered, after ſeveral attempts, that ſhe had thought herſelf unhappy in having diſobliged him, "but I have, ſaid ſhe, aſked my Lady to ſend me to ſchool." "I ſuppoſe then, ſaid Mr. Filmer, with a trembling voice, your Ladyſhip is going to town to buy your marriage clothes!" "Talk not to me of marriage, replied Lady Harriet, I hate the thoughts of it, and I detest Lord Dacres!" This ſhe pronounced

in ſo determined a manner, as left Mr. Filmer no room for jealouſy, on his Lordſhip's account. But unwilling to let the converſation ſtop here, he added, "Then perhaps there is ſome other happy man you like better?" The manner in which this was uttered, afforded Lady Harriet ſome faint hopes: what Lady Julia had ſaid to her, and a thouſand other flattering circumſtances, crouded into her mind.

While ſhe was embarraſſed for a reply, they were obliged to take ſhelter in a temple from a ſudden ſhower. The violence of the rain did not afford Lady Harriet any hopes of being relieved from this converſation, which had become dreadfully intereſting to her. Mr. Filmer ſeemed to expect a reply to his inſinuation of ſome favoured object being the cauſe of the preſent perturbation of her

her ſpirits; but the emotions of her heart were *too violent*, and the agitation of her mind *too great* to anſwer him, nor could ſhe longer conceal them; but burſt into tears. Mr. Filmer was aſtoniſhed at the apparent diſtreſs he had occaſioned her, and kneeling down, kiſſing her hand, declared he would never pardon himſelf for giving her the ſmalleſt uneaſineſs: that he did not mean to diſtreſs her, but that his life depended upon her anſwer. "Whatever it is, ſaid he, I cannot be more miſerable than in my preſent dreadful ſtate of ſuſpenſe: a deciſive fate, even the moſt terrible, is more ſupportable than this uncertainty." Lady Harriet's ſpirits began to revive; but, conſcious of her inclinations, and fearful of his pre-engagement, was covered with confuſion, and could only reply, "Yes, there is, there is!" Mr. Filmer

Filmer here intreated her not to ſay more in pity to his fond boſom, that muſt be rent in ten thouſand pieces:" he then walked haſtily about the room, when looking up to Lady Harriet, he fancied he diſcerned a ray of chearfulneſs animate her countenance: this gave a turn to his thoughts; he begged her to add what ſhe was going to ſay, when he interrupted her. She immediately replied, "There is a favoured object, but he can never be any thing to me; I dare not hope, I dare not even wiſh that he ſhould!" "Why! replied Mr. Filmer, for what reaſon—What can be the impediment!" "He loves my ſiſter, ſaid ſhe, and I dare not be ſo unjuſt, as even to wiſh to rob her of him." Their looks ſoon unravelled the whole myſtery, to their mutual ſatisfaction. When the mind is the greatly agitated, its paſſions raiſed

raiſed to the higheſt pitch, and all its emotions violent and ſtrong, language is inadequate to its purpoſes: a look, a ſigh, a tear, are often more expreſſive than the moſt elaborate ſpeeches.—Language therefore becomes unneceſſary, when ſouls immediately communicate, perceive, and operate on each other; and by ſuch intercourſe, more intelligence is exchanged in a moment, than all the powers of language can ever convey. Death itſelf, it has been obſerved, is hardly a tribute more certainly paid by old age to nature, than love by youth.

For my own part, I think differently: I believe ſome hearts are formed for one another; and that, if theſe never meet, they can never be affected with a real paſſion; but at the ſame time, that if they ſhould accidentally meet, they would feel a ſympathy for one another at firſt ſight,

ſight, which would ſecretly inform them they were intended for each other; and that they muſt both be miſerable, if ever ſeparated.

The lovers walked for four hours, which did not appear unto them more than four minutes, when they were ſummoned by the breakfaſt-bell. They appeared ſo happy, that Sir John and Lady Filmer congratulated them upon being in better ſpirits and humour, than they both had been the preceding evening. "But own to me, Edward, ſaid Sir John, that you was in a very extraordinary humour laſt night." Mr. Filmer replied, "If he had forgot himſelf one inſtant to ſuch parents, he was inexcuſable; but the phyſicians, ſir, ſaid he, will inform you, it is poſſible to be mad in *one* point only, and yet be very well in *others*, as all the ſtrings of a lute may

be

be in tune but one: that Lord Dacres' viſit, and declaration at ſetting out, "that Lady Harriet had made him the happieſt of men," had deprived him almoſt of his ſenſes." Sir John archly aſked him, how that matter affected him, or how he knew Lady Harriet had not encouraged Lord Dacres?

This converſation was too intereſting for the object of it to witneſs, without confuſion. Lady Harriet was going to retire, when Mr. Filmer begging her to be ſeated, informed Sir John, he would acquaint him with the particulars another time; at preſent he would only tell him, that as commentators find beauties in an author, to which the author was, perhaps, a ſtranger; ſo Lord Dacres had complimented Lady Harriet for a diſtinction ſhe never deſigned him.

After breakfaſt, when Sir John and Mr. Filmer retired, Lady Filmer told

Lady

Lady Harriet, ſhe flattered herſelf Mr. Filmer had inſpired her with a partiality in his favour. She could only reply by hiding her head in her boſom, and ſaying, "I am afraid, madam, you think me a forward girl, but I could not help loving him." Mr. Filmer, who could only leave her to communicate his happineſs to his father, returned juſt in time to hear the laſt words. I ſhall not take upon me to deſcribe his tranſports. Let it ſuffice to ſay, Lady Harriet gently withdrew her hand from his. Lady Filmer had not thought it neceſſary to inſpire her with theſe ſevere maxims, which make a young lady fear the ſight of handſome men, and which augment her danger, by giving her too much knowledge in the diſtruſt of them. Lady Filmer, as ſoon as her ſon could permit her to ſpeak, aſſured

Lady

Lady Harriet, that in loving him, ſhe fulfilled every deſire of her heart: "Yes, ſaid Sir John, (who by this time had joined them), none can queſtion our joy in being allied to Lady Harriet; but you remember ſhe told Lord Dacres, ſhe would not even think of marriage, until her brother came home. "She is, indeed, replied Lady Filmer, very young, and has yet a great deal to learn. I think, my love, added ſhe, you told me laſt night you wiſhed to go back to ſchool." Lady Harriet bluſhed; while Mr. Filmer exclaimed, "For Heaven's ſake, madam, ſpare me, and do not think of depriving me of my angel!" His mother ſmiled, and deſired him to recollect what he had ſaid the day before, of the impropriety of a young lady's ſeeing a declared lover alone? "But as I have not, ſaid ſhe, altered my opinion;

nion; I ſhall not prevent your ſeeing her; but as my dear Harriet has always been a very good girl, if you have ſubverted *her* reaſon, you owe her every reſource *yours* can ſupply." Wiſdom is eaſily acquired—The principal requiſite is to get acquainted with a ſelect number of truths, that their inеſtimable value, and divine beauty, may induce us to make them the conſtant rule of our lives. A ſenſible and ingenuous heart, is here the moſt material point; it comes always to the aſſiſtance of the underſtanding: and as the examples, my dear Harriet, are not very rare, of people who, excited by love, have arrived at perfection in any art and ſcience with great celerity; I make no doubt but it will animate you with noble deſires after the beautiful and excellent, and render you more ambitiouſly eager in the purſuit of wiſdom and virtue."

Mr. Filmer improved Lady Harriet's taſte, by furniſhing her mind with the beſt criticiſms on ancient literature. Lady Filmer conſidered the reading of poetry as a material requiſite in polite education; becauſe good poetry, at the ſame time it makes a ſtrong impreſſion on the heart, contributes to inform the underſtanding, and improve the taſte. It alſo makes one miſtreſs of a variety of words, neceſſary to vary the expreſſion in writing even of proſe *. It can never be a diſpute with the liberal, whether the fine arts are the proper province for the exerciſe of female genius. Nothing, certainly, but the jealouſy of the men, and the envy of trifling women, could urge the leaſt

* See Miſs Aickin's Eſſays; are there not more words contained in them, than in 2 vols. quarto, of a late nobleman's Letters to his Son?

pretence for excluding our ſex from any of theſe elegant and happy amuſements which the arts of imitation may afford them. Some of theſe, however, are more generally allowed them than others—Yet for what reaſon? Why allow them muſic, and debar them from poetry? This was ſo much Lady Filmer's opinion, that ſhe informed Lady Harriet, it would be ſhameful to be ignorant of the more admired writings in this part of literature. The titles of wit, and poeteſs, have indeed been diſgraced too often by Sapphos and Corinnas, ancient and modern; and the feelings of mankind are totally guided by the moſt contracted and partial prejudices. But it is not fair to judge of the whole ſex by general examples; nor, ought the *reproach* to be extended beyond the *crime*, nor all

women

women condemned, becauſe ſome of the ſex are contemptible.

Machiavel obſerves no collective bodies of people, more than particular perſons, can be totally good or bad.

In this manner did Lady Filmer inſtruct her lovely pupil. I ſhall now take leave of this happy family, and ſend you letters, which will carry on the *family narrative* conſiderably, without having recourſe to my own pen.

I ever am, my dear Madam,

yours entirely,

ELIZA DE CRUI.

LETTER XX.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM, Bruce-hill.

AS in my laſt, I gave your Ladyſhip an account of our ſafe arrival at this place—I delayed writing until I had been here for ſome time. I have had, as your Ladyſhip foreſaw, great difficulties with Lady Sophia: I am certain ſhe penetrated your views in ſending her away: I am very happy to find they have ſucceeded.

Lady Bruce is conſiderably worſe ſince our arrival: Sir James is the moſt tender and affectionate huſband. They have a charming family, two ſons and two daughters. Mr. Bruce was intimately ac-

acquainted with Mr. Filmer abroad—need I give a greater proof of his merit? You would be charmed with the young ladies: they are perfectly well informed in every branch of polite literature. Young as they are, they have nothing of youth about them, but its innocence and beauty. They have good ſenſe, but there is a charming ſimplicity in their hearts, ſuch as would give you an idea of nature truly refined. I find they are indebted for theſe accompliſhments to a young lady of the name of Byron, who has reſided here for ſome time. A want of fortune, of beauty, and the poſſeſſion of a fine underſtanding, has prevented her from marrying: while the goodneſs of her character, her acknowledged virtue, and integrity of heart, has procured her ſincere and valuable friends. Among the number was

Lady Bruce, who enhanced the obligations ſhe conferred, by her delicacy in in attempting to convince her, the moſt exalted pitch of friendſhip is to receive without a bluſh, the bounties of a friend, and to partake of the pleaſure he has in obliging. "Genuine gratitude (you once nobly told me) ever ballances accounts with benevolence; or rather always brings the latter in debtor; for, in truth, the ſelf-approbation of the generous mind, is no trivial advantage to thoſe that confer favours: it gives us apt and prompt payment for the good we do; and in one and the ſame inſtant communicates happineſs to the heart that beſtows it." What can be ſaid in anſwer to ſuch exalted goodneſs: ſuffer me to ſay, with my admired poet,

Unhappy he! who feels each neighbour's woe,
Yet as relief, no comfort can beſtow.
Unhappy too, who feels each kind eſſay,
And for great favours, has but words to pay.
Who, ſcornful of the flatterer's fawning art,
Dreads ev'n to pour his gratitude of heart;
And with a diſtant lover's ſilent pain,
Muſt the beſt movements of his ſoul reſtrain.

ARMSTRONG.

To a very amiable diſpoſition by nature, Miſs Byron has united thoſe graces of converſation, which are only acquired in polite circles. She is, at the ſame time, unconſcious of her own merit; and addreſſes every one with the greateſt candour and complaiſance. Her virtues are without oſtentation; ſhe diſplays knowledge without pride, an inviolable attachment to her duty, and a heart capable of ſacrificing almoſt every thing to friendſhip. Although ſhe has only fifty pounds a year, ſhe makes a very genteel appearance in dreſs; and is alſo

very charitable: nay even works (by depriving herſelf of ſome of thoſe hours ſet apart for repoſe), for the relief of diſtreſſed familes. To open our purſes, when riches have put it in our power, is no great effort; but by our natural abilities alone, to ſupply the want of riches in our relief to the indigent, appears to me a double generoſity.

The many virtues poſſeſſed by the lady of this manſion, are, in a great meaſure, eclipſed by bigotry; which, in whatever heart it enters, inſtead of promoting the cauſe of religion, is but too apt to produce an averſion of it in others. It totally diveſts it of charity, which is its nobleſt ornament; and indeed the very baſis of its exiſtence. She is alſo ſuperſtitious, which I believe, is more or leſs, in every perſon, a natural defect: happily poiſed is that mind, which

which on the one hand is too ſtrong to be affected with the ſlaviſh fears it brings along with it; and on the other, runs not into the contrary extreme of ſcepticiſm, the parent of infidelity. Religion and love heighten our reliſh for the things of both worlds; what pity it is, they ſhould ſubdue the mind either by ſuperſtition or enthuſiaſm, and thereby debaſe the minds they are ſo well fitted to exalt! All exceſs is vicious, and that ſpot only which is free and unpoſſeſſed by exceſs, is the point of moderation, and the very centre of virtue and truth, ſurrounded with extremes, without partaking of them. Sir James appeared to me, at firſt, to be a little rough in his manner; but I now ſee he is mild, generous, and compaſſionate. His great attention to my Lady in her diſtreſſed ſituation, places him very high

high in my eſtimation. I admire the Spaniards for this quality: they never forſake their friends in ſickneſs; and perſons who do not ſee one another four times in the year, when *in health*, yet are conſtant in their viſits three or four times a day when they are *indiſpoſed*.

I have read of a nation in Africa, where the ſick receive no aſſiſtance: they are obliged to cure themſelves as well as they can; and when they are recovered, live in cordiality with thoſe who had abandoned them. I am afraid even chriſtianity would not influence me to imitate thoſe pagans in this particular. Sir James is a lover of truth, and a ſtrict obſerver of it, yet he ſpeaks without ſeverity; and in a manner that renders it agreeable. He remembers all the good things he has

heard

heard you ſay: judge then if he is not excellent company. On our arrival here, Lady Sophia was much ſurpriſed to find her couſins elegant and accompliſhed. As there was nothing, even in her eſtimation, in which ſhe poſſeſſes the pre-eminence, ſhe began to play off ſome quality-airs—I endeavoured to point out the abſurdity of it. "In what, ſaid I, madam, do you pride yourſelf! a little ſuperiority of rank, a trifling advantage you did not procure for yourſelf? In ſo highly prizing this, you ſeem to confeſs, you would be leſs eſtimable if you were deprived of it, and you have nothing you could ſubſtitute in its place. Indeed, madam, ſuch haughtineſs only ſerves to debaſe you: whoever makes ſuch pretenſions to reſpect, does not command it; but on the contrary, by openly courting diſtinc-

diſtinctions, proves he is unworthy of them. You can, my dear Lady Sophia, ſaid I to her, give pride to others by your condeſcenſion, you muſt not yourſelf condeſcend to be proud." The other day a poor woman brought a piece of French ſilk to ſell, which a lady in diſtreſs wanted to diſpoſe of, to relieve the moſt preſſing wants. Lady Sophia with eagerneſs purchaſed it, after abating the price conſiderably. In theſe ſmall inſtances are the characters of the heart diſplayed, far more than in greater. I obſerved Miſs Byron withdrew with the woman, which I make no doubt, was to give her ſomething, or inquire her addreſs. Upon her return, Lady Sophia was exulting in the bargain ſhe had made, and aſked her if ſhe did not think ſhe had cheapened it with addreſs? She ſmiled, and anſwered, "I am perſuaded

ſuaded your Ladyſhip has not fully conſidered this matter: as you aſk my opinion—it is, that thoſe who can ſuffer themſelves to take advantage of the neceſſities of their fellow-creatures, in order to buy any thing at a leſs rate than would allow them the legal intereſt of the purchaſe money (ſuppoſe they buy before they want), muſt, if they poſſeſs any humanity, or reflection, look upon the balance in their hands, as exacted from the unfortunate." Miſs Bruce is ſoon to be married to a Mr. Moſs; he is an amiable young man, and has a large eſtate in this neighbourhood. Their nuptials are only poſtponed on account of Lady Bruce's extreme illneſs.

I remain, dear Madam,

your ladyſhip's affectionate,

and obliged humble ſervant,

MARY ROSS.

LETTER XXI.

From Lady SOPHIA, to Lady HARRIET F——.

DEAR HARRIET,

I Hope you are at a ſchool, ſtudying all your nonſenſe: and that, in proceſs of time, you will be as *wiſe*, as *learned* and as *ridiculous* as your *dear mama*.

Women are rewarded by going out of character, like the bats in the *fable*; they are looked upon as mortals of a doubtful ſpecies, hardly owned by either, and laughed at by both. As you was a child, Lady Filmer has educated you as ſhe thought proper: thank God I knew better than to be made a fool of by her wiſe Ladyſhip. Mrs. Roſs incloſes this to her, where I am pretty

pretty certain, it will find you. Without underſtanding logic, aſtronomy, botany, &c. I can find out her Ladyſhip's ſchemes: but ſhe was certainly in the right; you would have had no chance, child, for Mr. Filmer, if I had remained; therefore it was neceſſary my attractions ſhould be ſent out of the way. As men of ſuperior abilities are diſpoſed of—to foreign courts, that they may not become too conſiderable at home. Let me conſider this matter: Mr. Filmer is tolerable himſelf, but then to counter-balance that, he is *no* Lord, and his mother I deteſt for her over-wiſdom. Take him, child, take him; I have entirely loſt conceit of him.

I came here, as you know, with goody Roſs.—Mercy on me! what a tireſome woman ſhe is! Theſe ſage reaſoners, theſe daughters of wiſdom may be

be tolerated for a time, but we cannot always be diverted with what is ridiculous. I at laſt loſt patience, and deſired a *truce* with her morality. By the bye, I have not mended the matter by coming to Bruce-Hill. They are ſo regular in all their motions, and act with ſuch preciſion, as if they knew their heads could not direct them, and therefore cuſtom ſhould: but this would ſuit you to a hair, child—There is ſome fun to be ſure in the old gentleman, and he ſpares nobody when he is in the humour of it. But my Lady for an age paſt has had a cancer in her breaſt; and as he is an old-faſhioned man, this diſturbs him, and checks many a good laugh. And ſhe keeps her bed-room; where, forſooth, we muſt be poking half the day long, with a parſon to hear the muſic of her *groans*.

She

She may be *very patient*, *very good*, and *very edifying*, as Mrs. Roſs calls it: but, for my part, I think we ſhould be much happier without her. I wiſh from my heart ſhe had been dead, that is to ſay buried, before I came here; for I do not much admire being in the houſe with dead people. My uncle, though apparently a rough ſpun wretch, breathes nothing but the greateſt gentleneſs to her—calls her his dear, ſuffering angel; (ſuch an angel, were you to ſee her!) watches by her, reads to her, ſends over all the country for any thing ſhe likes, &c.—The man is certainly bewitched, to act in that manner to an old woman. Mr. Bruce is too ſerious for me: I have indeed tried to romp with him, having nothing elſe to do, but he even does that by a method, and I deteſt his formality. He appears to me

to be one of thoſe wiſe ones, who ſeem to think nothing ſo much the characteriſtic of genius, as to do common things in an uncommon manner, like Hudibras, to count the clock by algebra; or to ſpeak all day long a certain language of inſpiration, which (as I have heard ſaid) is like the language of the gods in Homer, who gives other names to all things, without making them in the leaſt otherwiſe than what they really are. There is another, *and only one other*, young man, in this region of dullneſs: one Mr. Moſs; he is ſoon to be married to Miſs Bruce: I flirt a good deal with him, to render the ſimpleton uneaſy. As to our couſins, they are ſo gentle, ſo timid—but their ſpirits poor things! to be ſure broken from the life they lead. There is a *miſs* of thirty years of age, ugly and wiſe.—

Mrs.

Mrs. Roſs makes a great rout about her. I intended to have had ſome diverſion, in playing off the fine lady with them all, but alas! no opportunity has yet offered, nor *can*, until my Lady favours us with her laſt groan; for we do not ſee company; and I believe in my conſcience *few company would chuſe to ſee us.* Failing in the above ſcheme, my next reſource was to put the country girls to the bluſh, for their want of knowledge. I had formed a plan in my mind of eternally talking Italian, then meant to ſtart, recollect myſelf, and cry, Indeed, my dear couſins, I forgot you did not underſtand me, but every body knows the Italian poets by heart, and you muſt forgive me. Judge of my ſurprize, when goody Roſs acquainted me, that they are perfect miſtreſſes of the French and Italian languages, and

can write them correctly; in ſhort, they know but every thing; a great deal more than I ſhall ever take the trouble to think about.

The firſt night I came here, their father, by way of entertaining me, made them ſing a *duette*, which, by the formality of their manner, one would have taken for one of their Lady-mother's hymns.

Mr. Bruce, would you believe it? hath never ſaid *one* civil thing to me—He has no taſte, that is clear.

I have no time at preſent to write to Lady Filmer: for when I undertake that arduous taſk, there muſt not be a *word out of joint*. My reſpects to her Ladyſhip; for though I do not love her, we muſt be well-bred you know. Prodigies, though they attain our admiration, ſeldom attract our love. In my acceptation,

tation, over-wiſdom is as fooliſh to the full as moderate folly.

This, I told you before, accompanies *one* from Mrs. Roſs; *a ſermon I ſuppoſe:* Harriet be a good child, farewell.

SOPHIA F——.

LETTER XXII.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM,

LADY Bruce is now ſo ill, that they do not think ſhe can live many hours. Lady Sophia has not a mind that can improve under this ſcene of ſorrow; ſhe has wiſhed much to take a jaunt any where until this melancholy event is over. She has been much out

of humour ever ſince Lord Dacres' propoſal to her ſiſter. Sir James was very happy in writing his Lordſhip an abſolute refuſal, by the commands of Lady Harriet; as the opinion Mr. Bruce entertains of him is truly deſpicable, and ſimilar to that of Mr. Filmer's. Lady Sophia ſees this matter in a different point of view: ſhe *judiciouſly* obſerves, there are a great many Earls' daughters, but only a few Dukes': and fewer ſtill poſſeſſed of ſuch fortunes as the Duke of A—— : and declares, had he aſked her, ſhe would have married him, whether her friends, in their wiſdom, approved of it or not. To *kill time*, as ſhe calls it, ſhe romps and coquettes, with Mr. Moſs and Mr. Bruce: I have told her romping is very dangerous, and liberties are taken during theſe times of freedom, when a young lady is off her

her guard, which men would never dare otherwiſe attempt. I have alſo acquainted her, the character of a coquette is never amiable, however faſhionable. Senſibility and ſoftneſs, are the characteriſtics of our ſex: and in proportion as we deviate from them, we muſt diminiſh in real lovelineſs.

Miſs Byron has ſeen the unfortunate lady who had been obliged to ſell her ſilk: ſhe ſays, ſhe is young, and very handſome, though very much emaciated. She ſaid ſhe had longed to know her ſtory, but having ſhewed her ſome attentions, was afraid to aſk, leſt her gratitude might induce her *to tell*, what otherwiſe ſhe would wiſh *to conceal*, and what might give her *pain to relate*: and leſt it ſhould ſeem that ſhe thought, from the obligations ſhe had conferred, ſhe had a right to enquire.

Lady Sophia, who always takes that ſide of an argument which is leaſt ſupported by candour, talked of the folly which was eaſily duped by the deſigning, and ſaid that good-nature was too frequently the attendant of weakneſs: that, for her part, ſhe made no doubt but this was ſome very unfortunate nymph, who would have exalted herſelf into a princeſs, had not Miſs Byron's ignorance of the world, deprived her of the dear delight of narrating her adventures; which would conſiſt in dangerous eſcapes, the treachery of the world, and the faithleſſneſs of the men. Miſs Byron ſmiled, and replied, "However ignorant, madam, I may be of the world, I cannot ſuppoſe you are ſerious. Young minds are apt to be ſtruck with uncommon ſentiments, and to admire ſuch as ſeem to poſſeſs them, while

perſons

perſons in advanced age, either from experience of the world, or the natural depravity of the human heart, aſcribe every thing to the affectation and deſign, that contradicts certain received opinions. I would therefore ſuppoſe, your ladyſhip would rather run the riſque of miſplacing bounty, than, by not being charitable through a political caution, and dread of being wrong, ſuffer a real object to want what would ſuccour and preſerve it.

"Let us ſuſpend our judgment, dear madam; a little time will clear up this matter: and if guilty, her very guilt would render her to me the greater object of compaſſion. I think, Lady Sophia, you ſeldom read any but the Italian poets; but I will take the liberty of repeating four lines to you, penned by one whoſe

whoſe worth can only be equalled by his humanity and genius.

Not only to the good we owe good will,
In good or bad, diſtreſs demands it ſtill;
This with the gen'rous lays diſtinction low,
Endears a friend, and recommends a foe.

ARMSTRONG.

"According to our abilities we ſhould relieve all perſons, even the moſt abandoned reprobates. The good have merit, the bad may repent."

Mr. Bruce ſaid, he had always the good fortune to find his heart conſonant to Miſs Byron's opinions. "The innocent heart (ſaid he) will always be a charitable one; the peculiar quality of ſuch a mind, being a confidence founded upon its own ſentiments. A perſon who is incapable of deceiving, never

never ſuſpects the ſincerity of others." Lady Sophia, looking at Miſs Byron, ſaid, "We can be very generous to others, when we apprehend we may one day poſſibly want aſſiſtance ourſelves;" and added, with a ſneer, "But beware, Madam, that your bounty, like fire, does not conſume itſelf by its own force: huſband the blaze, and be ſure ſome ſparks remain to warm yourſelf:—dependence is precarious."—

Luckily Lady Bruce juſt then ſent for Miſs Byron, which relieved us all from uneaſineſs, as, though ſhe has a great deal of ſelf-poſſeſſion, it is not eaſy to figure how ſhe could make ſuch a reply as to preſerve her dignity and good-humour.

Lady Sophia, then ſaid, ſhe deteſted that toad-eater; and aſked Mr. Bruce, if he did not think her ridiculous? "On the

the contrary, he replied ſhe was very high in his eſteem. That ſhe was capable of elegant converſation, poſſeſſed refined ſentiments, and great goodneſs of heart; improves upon acquaintance, and has more than the charm of novelty to recommend her. She joins ſaid he good ſenſe and graceful eaſe to modeſty, has always ſomething new and entertaining to talk of, without betraying any deſire of ſhowing it. And though ſhe thinks and ſpeaks as a man *would do*, ſtill it is, as a woman *ſhould do*; ſhe effeminates all ſhe ſays, and gives all the graces of their own ſex, to the ſtrength of ours. She has not only poliſhed manners: but an unaffected eaſe and elegance, with a ſerene chearfulneſs, which diſtinguiſhes her in a moment, to the eye of diſcernment, from the modern laughers of her ſex. Nature, who has dealt

dealt impartially with her children, has given them but two diſtinctions from beaſts, reaſon and laughter; where ſhe has beſtowed more of the *one*, ſhe has always conferred leſs of the *other*; and therefore, when a perſon laughs at nothing, it is a ſure ſign of a deficiency of underſtanding. But your Ladyſhip may have overlooked theſe qualifications in this amiable woman, as the mind, warped by an attachment to faſhionable breeding, cannot perceive this charm, and is apt to miſtake it for inſenſibility, or ſtupidity. She is not handſome, but the beauties of her mind will ever ſupply the undecaying charm of ſweetneſs to her external form.

"Miſs Byron is ſingle; but has refuſed ſeveral gentlemen who were not happy enough to meet her approbation; and every man of ſenſe muſt adore her."

Lady

Lady Sophia laughed, and turning to me, ſaid, ſhe fancied it muſt then be in the ſtyle of the Rinaldo of Taſſo, in the laſt battle between the Chriſtians and the Saracens, who there kills more men than he gave blows.

Die piu morti che colpi.

In the evening of the ſame day we walked out. Mr. Bruce is a great botaniſt, and paſſed ſome time at *Upſal* with *Linnæus* to perfect himſelf in that ſtudy.—Linnæus is poſſeſſed, he ſays, of a very great collection of plants, ſhrubs, and flowers, which have been preſented him from every part of the globe. He acquainted us his knowledge is by no means univerſal, but confined almoſt abſolutely to natural hiſtory, in which it is unbounded, poſſeſſing the moſt aſtoniſhing talents, which has procured him the moſt extended fame. Miſs

Byron

Byron is alſo very fond of botany, in which ſhe has informed himſelf, from a botanical lexicon wrote by Berkenhout, where the terms of botany (particularly thoſe occurring in the works of Linnæus, and other modern writers) are applied, derived, explained, contraſted, and exemplified. This being a mutual inclination, Mr. Bruce and Miſs Byron often converſe on theſe ſubjects, and I think I perceive, the beginning of an attachment, commencing between this amiable and worthy couple.

He firſt entered into converſation with her, and then ſaid, with warmth, "Nature, madam, to a mind like your's, capable of reflection, every where preſents a fund of entertainment: this hill, that river, thoſe woods, afford an infinite ſcope for contemplation; and you may ſay, with Shakeſpeare, that you find

find tongues in trees, books in the running brooks, ſermon in ſtones, and good in every thing. What a ſource of amuſement, continued he, is contained in Sir John Hill's Natural Hiſtory." As Miſs Byron ſaid ſhe had not read it, he gave her the following account of it; that natural bodies are divided into three kingdoms, (as they are called,) the animal, vegetable, and mineral; each of which is treated in a ſeparate volume. The firſt contains a hiſtory of foſſils or minerals*; the ſecond book, treats of vegetables or plants; and the third of animals: but I ſhall ſay no more of it, as I

* In this particular, the Saxons eſteem themſelves ſuperior to any; they have reduced it ſo much to a ſcience, that many of the ſtudents at the univerſity of Friburg apply themſelves more immediately to this ſtudy; the agreeable purſuit of which muſt open a new creation to thoſe who have conſidered only the ſuperficies of the material world.

expect it by the York coach. I mention this ſubject, as I know your Ladyſhip will receive entertainment from this new work." As the converſation had been unentertaining to Lady Sophia, Mr. Bruce gathered a few flowers, preſenting them to her: ſhe refuſed them, and ſaid ſhe hated flowers and deteſted the country. He anſwered, ſmiling, he could not ſuppoſe that could be her real ſentiments, but what ſhe ſaid, was owing to his having had the misfortune to offend her in the morning. "I am afraid, madam, (ſaid he) I ſhall farther excite your diſpleaſure, by adding, on the ſubject of our morning diſcourſe, that a year is to beauty what a day is to a flower; who would then value themſelves upon the poſſeſſion of a thing, which they are ſure to loſe in ſo ſhort a time? Nine or ten years is, what one

may call, the natural term of life for beauty; but by accident or miſbehaviour, it may die long before its time. You remember perhaps the French poet.

Vous avez beau charmer: vous aurez le deſtin
De ces fleurs, ſi fraiches, ſi belles
Qui ne durent qu'un matin:
Commes elles, vous plaiſez; vous paſſerez comme elles.

Yet flowers, ſays he, have pleaſed every taſte, in every country, for almoſt ſix thouſand years, almoſt as univerſally as beauty in woman. Whenever we gather flowers, they preſent us with new perfections, in proportion to our regarding them with cloſer attention. They pleaſe not only with the beauty and arrangement of their colours, but delight us with their excellent perfume. They have been always the ſymbols of joy; were formerly the inſeparable ornaments of feaſts; and ſeem ſo peculiarly adapted

ed to ſcenes of pleaſure, that decency, informed by nature, never admits them into thoſe places where tears and affliction preſide. Look, ſaid Mr. Bruce, at this noſegay, I believe it is impoſſible that Zeuxis, with all his ſkill, could draw this roſe ſo beautiful as it is.—How full, how freſh, how glowing it is! how exquiſite the form of its leaves! what delicate gradation of colours! how lovely theſe little blue fibres ſhine though the tranſparent red!

——— Who can paint
Like nature! can imagination boaſt,
Amid his gay creation, hues like theſe?
And can he mix them with that matchleſs ſkill,
And lay them on ſo delicately fine,
And loſe them in each other, as appears
In every bud that blows?——

THOMPSON's Spring.

"I ſuppoſe your Ladyſhip has read Mr. Hervey's Reflections on a Flower-Garden: how inimitable are his de-

ſcriptions, and what juſt ideas he inſpires us with, of the exuberant goodneſs of God, who has afforded us, not only what is commodious and comfortable, but what it alſo ſplendid and delightful †." Miſs Byron acknowledged, though fond of flowers, ſhe could never feel thoſe raptures at the ſight of a bed of tulips which the floriſts do, or pretend to do. That ſhe thought the Nepenthes exceeded all other plants, and for its ſingularity might well be called the wonderful plant, *planta mirabilis*, as it ſtands in the German Ephemerides.

Mr. Bruce acquainted us, the tulip is a native of Aſia; its name ſignifies a turbant, or Turkiſh cap; that it was firſt brought into Europe from Con-

† This circumſtance is finely touched in the Philoſophical Tranſactions, with many other edifying remarks on the beauty of nature, recorded in the book of Job, chap. xxxviii.

ſtan-

ſtantinople, in the year 1590, and was deſcribed by the great and famous Conrad Geſner. The Dutch who know the value of money better than all their neighbours (particularly thoſe at Harlem,) are ſo fond of tulips, as to value a fine one at a hundred golden ducats. This infatuation in favour of tulips, was called *tulippomany*.

I aſked Miſs Byron the nature of the nepenthes. I find its peculiarity conſiſts in the leaves having no foot-ſtalks: they are oblong, moderately broad, highly ribbed, and furniſhed each with a kind of veſſel at its extremity. This hangs down for a conſiderable length, ſwelling very gradually in thickneſs, and from this loweſt part turns up again, expanding into a hollow veſſel three inches long, and half an inch in diameter, terminating in a

large opening, which is covered with a kind of lid, all of one piece. Theſe contain a clear, wholſome, and well-taſted water; which has ſaved the lives of many periſhing in thoſe hot and dry climes with thirſt. Theſe veſſels from their beginning turn upward, that they may hold their liquor *. The improvement Lady Sophia might have reaped by ſuch converſation, was quite thrown away, and of no more ſervice to her, than a ſea-chart would be to a man who travels by land. Mr. Bruce ſaid to her, "Now my dear couſin, you would mortify me very much, could I have ſuppoſed you were ſerious in your diſlike of flowers; for ſo great is their beauty, and ſo ſimple their culture, that ſome acquaintance with them is rightly eſteemed a part

* See Burman's account of Ceylon vegetables.

of

of genteel education: a ſmattering knowledge of them, at leaſt, is one of the agreeable accompliſhments of both ſexes." Lady Sophia anſwered, that in the beginning of his diſcourſe (for diſcourſe, ſaid ſhe, I muſt call it) he had diſcovered Miſs Byron to be a very extraordinary perſon, but that ſhe thought he might claim an equal ſhare of merit with her: for if ſhe could find ſermons in *ſtones*, he could find it in *flowers*: "if ever you offer me a flower again, ſaid ſhe, I ſhall certainly accept of it, in ſelf-defence. I would recommend to your peruſal, the Cavalier Marini, who plants all his lands with flowers: there is a ſcarce a thought of his but is fit for a garland:

L'occhio di primavera,
La pupilla d'amor.
La porpora de prati,
Il fior de gli altri fiori.

They are all very early riſers in this family; but I cannot prevail on her Ladyſhip to accommodate herſelf to the rules of the houſe. An elegant author obſerves on this ſubject, "What would a man give for a few years added to his grand climacteric? how much more valuable are our years, before ſixty-three: for ſurely that time is moſt valuable, which we can live without growing older; we cannot borrow time from death, but we can take it from its ſemblance, ſleep." This was the language of a man penetrated with the moſt elevated affection, and higheſt regard for the woman of his heart, to whom it was addreſſed *. Early riſing contributes to the health, activity, and vigour of animal life. All the powers of human nature are thereby quickened, and made to perform their ſeveral func-

* Letters from Henry to Francis.

tions

tions with greater force and energy; the conſequence of which, is a conſiderable augmentation of actual enjoyment, that otherwiſe would have been loſt. What ſeaſon ſo proper for performing the duties of religion and piety? Are not our minds then calm, compoſed, and ſerene? Does not the dawning, and turn of day, this ſweet *hour of prime!* naturally inſpire us with exalted ideas of the great Creator and Governor of the world; who at firſt ordained, and ſtill prefers, the delightful viciſſitude of day and night, ſo admirably calculated to promote the happineſs of mankind. Revelation and reaſon, the ſcripture and the claſſics, unanimouſly exhort to this moſt beneficial practice *. They both invite to

* Virg. Georg. iii. Cantic vii. 11, 12. Pſalm cviii. v. 4.

early

early riſing, by the moſt engaging motives, and the moſt alluring repreſentations.

King Alfred is recorded to have divided the night and day into three parts; eight hours he allotted to eat and ſleep in: eight for buſineſs and recreation; and the other eight he dedicated for ſtudy and prayer. What a noble example is this! if our time, (I often tell Lady Sophia,) is not regulated, it will be in vain for us ever to accompliſh even the beſt intentions, as indolence (excluſive of unavoidable interruptions) is a great enemy to diligence, and is the parent of all other vices. The Miſs Bruces are very ingenious, and have a variety of works, painting, embroidery, &c.—I have teized Lady Sophia into an imitation of their diligence; but ſhe has ſpent more money in materials than would

would purchaſe the works when done and throws them all aſide, almoſt as ſoon as begun. I have an averſion to a vacant heart; I remember a wiſe old gentleman, who uſed to ſay, "when children are doing nothing, they are doing miſchief." The habit of trifling away one's time, appears to me, the greateſt of evils: thoſe who are accuſtomed to this, never quit it without a miracle. Reflection is their only remedy, and they have as much averſion to that, as the ſick man has to the bitter potion which might cure him. Courage to *think*, is infinitely more rare than courage to *act*, and yet the danger in the firſt caſe is only *imaginary*, in the laſt *real*. The value of moments, when caſt up, are immenſe; if thrown away, their loſs is irretrievable. Every moment may be put to ſome uſe, and will

will be attended with much more pleaſure than if unemployed. She, who in old age, hopes to look back upon paſt years with ſatisfaction, muſt learn the value of the preſent hour; and endeavour to let no particle of time fall uſeleſs to the ground. In my greateſt afflictions, I always kept my mind employed on profitable objects, that it might not prey on itſelf.

Mr. Bruce admires Lady Sophia's wit, and takes great liberties, in quality of couſin, to correct it, and much pains in reaſoning with her. This goodneſs in him, puts me mind of the labour of the Danaides, becauſe I am afraid it is to no purpoſe. I believe, a male friend is of much greater uſe, than one of our own ſex. I have always thought, however, that couſin-germans were dangerous connections; they are apt to contract

tract the tenderneſs and familiarity of brothers and ſiſters, but without the reſtraint of cuſtom or opinion. He ſaid to her once in my hearing, "Indeed, Lady Sophia, your conduct is ſuch as would juſtify any ſenſible man, did he think unfavourably of your morals? Believe me, the graces of the mind give an additional luſtre to perſonal charms. The heart of woman is a temple, where virtue ſhould always reſide: I am far from thinking lightly of your ſex. You are deſigned by Providence, to ſpread the ſame ſplendour and chearfulneſs through the intellectual œconomy, that the celeſtial bodies diffuſe over the material part of the creation.

O faireſt of creation, laſt and beſt
Of all God's works!

"Your

"Your friends, Lady Sophia, only wiſh you to regard times, tempers, and occaſions; and then it will be impoſſible but your humour muſt pleaſe. Diamonds ſparkle in the ſun-ſhine, it is but a glow-worm virtue that owes its luſtre to the darkneſs about it. An amiable woman's virtue ſupports itſelf, upon its own intrinſic worth, without borrowing any aſſiſtance from the faults of others. She will compare their errors with her own; to remember the latter, to preſerve her charity and humility, and forſake them to be perfect. Mercy and juſtice are ſiſter graces, and cannot be ſeparated in a virtuous boſom. She will deteſt guilt, yet pity and pray for the guilty; will be tender and compaſſionate to the ſufferings incurred by *vice*, yet zealous to promote the cauſe of virtue.

"She

"She will be prudently chearful, leſt her gravity ſhould diſguſt her own ſex; and will avoid levity, leſt ſhe ſhould encourage improper addreſſes from the other; as a man of the world looks upon levity as an invitation, which he ſcarcely thinks it conſiſtent with his politeneſs to neglect. And believe me, my lovely couſin, a man is not always at leiſure to diſcern under the drapery of thoughtleſſneſs the woman of diſcretion."

I am afraid your Ladyſhip will be quite tired with this long epiſtle, which I have continued writing for ſeveral days, but delayed ſending it, in hopes of being able to give you a better account of Lady Bruce, as, contrary to all expectations, when ſhe was at the worſt, ſhe apparently grew better: but our hopes were deluſive, ſhe died yeſterday. It is impoſſible to give you a juſt idea of the

the preſent grief of this family. Two hours before this admirable woman's diſſolution, after having been informed by the phyſicians (by her own deſire) how long ſhe could probably live, ſhe had her family brought into her apartment; and addreſſed them all in their turns, ſuiting her diſcourſe to their different tempers; recommending every virtue to their practice, and conjured them to make it the buſineſs of their lives, as far as in their power, to obey and pleaſe their father; and, if they ſhould ſee him an old man, to return him that care by which he had ſupported their infancy. She then deſired them, to cheriſh and love one another, and told them not to afflict themſelves on her account, but only to follow her example to the parent who had been ſo good to them all. "Reſpect your father,

father, ſaid ſhe, and *whom ever* he may place over you. And remember, my dear daughters, although you may have families of your own, no age, no ſtate, no character, ought to make you forget the duty you owe to your parent.

She then made a ſign for them all to retire but Sir James, who remained ſome time with her: and then deſired, that neither he, nor any of her family ſhould appear more in her preſence, that her devotions might not be diſturbed.

She died—as Young paints the death-bed of the juſt: read the Night Thoughts, and there—ſuch was her end! When Sir James was informed ſhe had breathed her laſt, he retired to her apartment, where he remained two hours; he then joined his family.

The tumultuous grief of the younger part of it was checked at his approach. His ſorrow was ſilent, but extreme; he was ſolemn and compoſed. There is a great deal of eloquence in ſilence, when misfortunes are too great to be expreſſed. I ever am,

your Ladyſhip's affectionate
and obliged friend,

MARY ROSS.

LETTER XXIII.

From Mr. LEWIS, to Sir JAMES BRUCE.

DEAR SIR, Geneva.

MY Lord has already written to you himſelf, concerning the propoſal Lord Dacres made his ſiſter; but, fearful ſo great a match may blind her to

to his imperfections, by his desire I am to give you a farther account of him.

When Mr. Trueman was informed of his Lordship's addressing Lady Harriet, he acquainted us with every circumstance of his former connection with him. I am happy to find that Mr. Bruce speaks so highly of this young man. The account he has given of your son has filled me with the most sincere and perfect joy. He must fulfil your every wish—I lay aside my pen, to indulge in idea your happiness; the old man's tears pay a tribute to his satisfaction. When my old friend Mr. R—— recommended Mr. Trueman to me, he said, "notwithstanding what had happened between Lord Dacres and him, yet he was bolder than Plato, who had not courage to answer for one of his friends to the tyrant Dionysius. I am

not afraid, added he, of bringing reproaches on myſelf for vouching for my friend, who, notwithſtanding his extraordinary talents, poſſeſſes that modeſty which a Latin author honours by the name of ingenuous." One evening, when we were ſitting on a bench in the Trialle Walk; my Lord begged Mr. Trueman would tell us every thing he knew of Lord Dacres; and if he thought us worthy of his confidence, that we ſhould be obliged to him, if he would acquaint us with his own hiſtory, being perſuaded there muſt be ſomething very ſingular in it, and that he had never by birth been deſigned for the line of life which he now appeared in. He bowed, and immediately began as follows.

"My real name is not Trueman. I found myſelf under the neceſſity of re-

reſigning it, from a change of fortune, as it would have looked like an inſult to my great relations, and be perhaps an obſtruction to my ſucceſs; it is ſufficient for me, that whenever I am diſcovered, it may be in circumſtances of which *they*, not *I*, need be aſhamed. My birth and connections are not deſpicable; but from different cauſes, I found myſelf, at fifteen years of age, in a very dependent ſituation, after having been bred up in the greateſt affluence.

"Fortune ſhines upon ſome men, as the ſun ſhines upon the inhabitants of the frigid zone, who enjoy its luſtre a few months, and are obſcured in darkneſs the reſt of the year.

"Young as I was then, I reflected much; I had an excellent tutor, and the different profeſſors at the univerſity,

where I had ſtudied, honoured me ſo far, as to give me a great character for my application and literary talents. But if I had any merit, I owed it principally to the information of a mother, from whoſe ſentiments I acquired all the little knowledge I may poſſeſs." Upon our deſiring him to acquaint us in what manner ſhe had inſtructed him, he modeſtly declined it, alledging it would be tedious; but upon my Lord's entreating it, proceeded as follows: "I was an only child; my father was a man of the world, whoſe time was much engroſſed between pleaſure, and purſuits he had entered into with the view of bettering his fortune, but which in the end, proved the deſtruction of it.

"My mother was tremblingly alive to every idea, that could ſuggeſt any means for my inſtruction, or guarding

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me from any dangers. From the time I became capable of reflection, I was taught by her, that to reſtrain my deſires, to command my paſſions, and to ſhare my pleaſures with others, was the only conduct which could promiſe me happineſs: and by rules like theſe has all my paſt life been governed; my chief care has been to keep my mind compoſed and undiſturbed; that in every accident which befalls me, I might have power to exert my reaſon, and give my judgment its fair ſcope. My amiable parent dreaded the learning of the ſchools; and the effect which their endleſs diſquiſitions might have on my mind. But thoſe who are not born to alter the opinions of the age they live in, ought always to reſpect them, ſo long at leaſt as they are conſiſtent with virtue. She therefore ſent

me, notwithſtanding her prejudices, to an univerſity with my tutor, but took eſpecial care, at the ſame time, to inſtruct me herſelf, and to implant in me ſuch principles as could not be eradicated by the ſophiſtry of my teachers.

"Mr. Locke, my dear ſon, ſaid ſhe, has very judiciouſly diſtinguiſhed, and conciſely diſpoſed, the various purſuits, of human knowledge, in his general diſcuſſions of the ſciences; every object of which can fall within the compaſs of the underſtanding; being comprehended either in the nature of things, the duties of *moral actions*, or the uſe of the ſigns, by which our knowledge of either is acquired and communicated.

"Nature, ſaid ſhe, gave us curioſity to excite our minds to enquiry, but ſhe never intended it to be the principal,

cipal, far leſs the ſole object of our application, which is a conſtant improvement in virtue. The goodneſs of things (ſhe told me) is comparative, and this does not only hold in reſpect of extenſiveneſs, but likewiſe in reſpect of dignity, character, and all kinds of perfection. If we ſtudy aſtronomy (ſaid ſhe) it will open the mind, and alter our judgment with regard to the magnitude of extended beings.

"But chriſtianity produceth an univerſal greatneſs of ſoul. Philoſophy may increaſe our views in many reſpects, but chriſtianity extends them beyond the light of nature. The goſpel is a ſyſtem of ſo refined a philoſophy, ſo exalted a wiſdom, and the divine characters that ſhine in it, are ſo conſpicuouſly legible, that nothing but the darkeſt ignorance, and the blackeſt

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corruption, can hinder us from reading them. As we are ſenſible that, next to the knowledge of the Deity, that of ourſelves, and the objects that ſurround us, are of moſt importance; we ought to trace out the relations by which this endleſs chain of beings is connected, in one harmonious plan; to ſtrain all our thoughts to that ſublime end, viz. that in the moral world, the ſame concord and union be preſerved, which aſtoniſh a contemplative ſpirit in the harmonious motion of the heavens, in the unvariable ſeries of ſeaſons, in the regulation and embelliſhment of the corporeal world.

"Can you look upon yourſelf, ſaid ſhe, as a part of this wonderful univerſe, without being intereſted in its perfections, and without endeavouring rather to increaſe, than to diſfigure its beauties?

ties? Can you conſider yourſelf as a member of the human race, without feeling a powerful inclination of ſympathetic love to your brethren, without making their happineſs your own, and without chearfully performing the duties, that our common nature, our common wants, our common prejudices, and expectations preſcribe to you. Theſe, my dear ſon, ſhould be the objects of your obſervation and reſearch. Inſtead of miſpending your time on ſuch inſignificant points as engroſs the ſtudies of thoſe men, who call themſelves philoſophers; your endeavours ſhould be to inveſtigate the true nature of things, to diſcover what relation they bear to one another, and to human nature in particular; and by what applications they may become beneficial, or obnoxious: that we may avoid evils, and obtain

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all the felicity Providence deſigns us. If men would once make a ſacrifice of prejudice to reaſon, how plainly would they diſcover, that there is but one great and intereſting ſcience in the world, the knowledge of human nature, and its relation to the divine: whatever branch of knowledge has no connection with this, is below the attention of a rational and immortal being: and the ſtudy of external nature, is uſeful only ſo far as it contributes to this end; for which purpoſe it is only requiſite to obſerve carefully the various phenomena of nature, together with their cauſes and effects." In this manner did my excellent parent inſtruct me. In the diſtreſſed ſituation in which I found myſelf, at ſo early an age, I could even then have borne the waywardneſs of my own fortune with ſome degree of fortitude. But it made

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me accuſe the malignity of fate, when I knew myſelf the innocent cauſe of unhappineſs to that beſt of mothers. This excellent parent, in the courſe of her applications for me, *had humbled herſelf* more than I can even now bear to think of; but had always met with the moſt diſcouraging repuiſes. The firſt who was unkind to her, influenced the reſt: ſuch is the nature of man, that whoever refuſes you a favour, is unwilling it ſhould be done you by any other. And few liſten without a deſire of conviction, to thoſe who adviſe them to ſpare their money or intereſt. Theſe mortifications my mother's tenderneſs for me had concealed, leſt it ſhould hurt my mind; but the habit of reflection, which ſhe taught me, opened my eyes: I often ſurpriſed her in tears; which ſhe ſuppreſſed, to encourage me

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to a fortitude ſhe ſeemed unequal to herſelf: I informed myſelf of her ſufferings. It has been obſerved, that men loſe their reſpect for you, in proportion to the favours beſtowed on them: but, perhaps as few know how to give with *delicacy*, as to receive with proper *gratitude*. In the very few favours, we at that time received from our relations, they debaſed the coin of kindneſs, by the alloy of contempt; and performed their acts of friendſhip, as if they were giving alms. Poverty is often accompanied with the loſs of reputation. Thoſe are ignorant of the world, who ſuppoſe half the bad reports of men, are the conſequences of their bad conduct. There are not perhaps more wretches deſerted by their friends, becauſe they are unworthy of their countenance and friendſhip, than becauſe their mis-

misfortunes make them ſtand too much in need of, and render them too much dependent upon that friendſhip. This laſt was our caſe; but as I could not brook the thoughts of it, nor that my mother ſhould be ſlighted, and far leſs could ſuffer the idea of being a burthen to her, I left my native country: but not before I had made an attempt to ſerve myſelf, with an uncle whoſe only ſon was then going under the care of my former tutor, Mr. R——, to Geneva, to ſtudy there for ſome time. I called at his houſe, was refuſed admittance, in a ſurly manner, by thoſe very ſervants, who uſed before, to ſhew me the utmoſt reſpect. So true it is, that the porter of a great man's gate is a kind of barometer, by which you may diſcover the warmth, or coldneſs of his maſter's friendſhip. I afterwards wrote to him a letter,

a letter, ſolliciting him to permit me to attend my couſin abroad; which favour, if he would grant, I ſhould ever conſider as the greateſt that could be beſtowed on me. This requeſt I hardly imagined could with propriety have been refuſed me, as before the loſs of my father and fortune, it had been agreed we ſhould go together: and my couſin had been congratulated upon the improvement and advantage he would receive from our connection. Pardon, my Lord, this apparent vanity; I only mention it in order to account for my relations unnatural conduct. My couſin envied, therefore hated me, and all my efforts, in my happier days, could never conquer his averſion. And perhaps the approbation my conduct demanded, even from himſelf, excited ſtill more his diſlike; and the reflection

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that others approved it, alſo was intolerable to him.

" It is commonly, that the juſteſt dividend nature has given us of her favours, is that of ſenſe, for there are few or none who is not content with his own ſhare. And of thoſe who have an inferior underſtanding, few care to confeſs it, even though they have a ſecret feeling and admonition of the difference: and will never forgive thoſe whom they ſuſpect to know their ignorance. On the contrary, we are always willing to find an excuſe for that perſon's folly, who applauds us: but it is utterly impoſſible for us to love thoſe we deſpiſe, or thoſe we think deſpiſe us. You remember the fable of the four merchants, who went to the fair to ſell beauty, birth, dignity, and wit; all of whom diſpoſed of their merchandize, except the laſt.

"I was then ſo ignorant of the world, as to ſuppoſe, that when our equality was deſtroyed by my loſs of fortune, that we could be no longer rivals. In this I was miſtaken. I met with a downright refuſal, couched under the ungenteeleſt terms; acquainting me that all my couſin's *attendants* were already provided. To this letter, your Lordſhip may believe, I returned no anſwer. I found, however, ſome relief in being freed from that viciſſitude of hopes and fears, which had for ſome time held my mind in the moſt racking ſuſpenſe; and, with a kind of gloomy ſatisfaction, reſigned myſelf to the bitterneſs of my fate. I went to Mr. R——, whom I have already mentioned was my former tutor, and was to attend my couſin abroad. I acquainted him with the bad ſucceſs of my negociations. The good

good man ſhed tears over me; "My dear child, ſaid he, you are ill calculated for the world; you have a juſt way of thinking, a ſincere heart, and great ſenſibility; three unfortunate qualities to one in your ſituation. The man who bids faireſt as candidate for any office, where the public is principally concerned, is not he whoſe talents raiſe an idea of *ſuperiority*, but he whoſe *mediocrity*, begets reſpect." Mr. R—— then aſked me what I propoſed doing for myſelf? I anſwered, I was determined to be no longer a burthen to my mother; and to ſpare her tender heart a recital of this laſt cruel uſage, would go ſomewhere abroad. Young as I was then, I conſidered, there can be no country where a *rational* man may not receive improvement, or an *honeſt* one, be happy.

All places that the eye of Heaven viſits,
Are to a wiſe man ports and happy havens.

My ſelf-love had been deeply wounded by the mortifications I had undergone; and as great delicacy always ſuffers moſt, ſo it enjoys moſt from its own reflections. Mr. R—— told me he would give me a recommendatory letter to Monſieur D——, at Paris; and as he had no near relation, and loved me as his ſon, he would ſupport me, and carry on my education; and that he made no doubt I ſhould make ſuch a figure in life, as would put to the bluſh, thoſe who had been ſo much wanting to themſelves, as to renounce me. Before we parted, he gave me the following advice, "In every part of your education, ſaid he, enquire after firſt principles. Be diligent in purſuit of learning, but ſparing in the uſe of it: and be ſure to conceal a good

a good part of your abilities, and your acquirements, ſo long as you are in a ſubordinate ſtation." He deſired me not to be diſcouraged; and told me the Athenians raiſed a noble ſtatue to the memory of Æſop, and placed a *ſlave* on the pedeſtal, that men might know, the way to honour was open to all. "But, my dear child, never let ambition render you forgetful of your moral duties; you may recollect the Romans worſhipped Virtue and Honour for gods; on which account they built two temples, which were ſo ſituated, as none could enter the temple of Honour, without paſſing through that of Virtue." Mr. R——, alſo told me the neceſſity of attending to exterior accompliſhments. "We are often, ſaid he, by ſuperficial manners, induced

to love thoſe, whom we cannot eſteem; as we are ſometimes, from inconteſtible evidences of merit, compelled to eſteem thoſe we cannot love. When Æneas depended on the favour of the queen, upon whoſe coaſts he was driven, his divine protectreſs thought him not ſufficiently ſecured againſt a repulſe, by his piety and bravery; but decorated him for the interview with ſupernatural beauty." After a thouſand kind inſtructions we parted, having ſettled a regular correſpondence. I ſet out for Paris, waited on Monſieur D——, to whom I preſented Mr. R——'s letter, which procured me a favourable reception: and my application, procured me the eſteem of this reſpectable gentleman: which undoubtedly facilitated the diſtinctions that I have ſince been honoured with

with from the literary world. The Graces are coy, and he muſt court them in earneſt, who expects to obtain their favours. When a certain *king* aſked Euclid the mathematician, whether he could not explain his art to him in a more compendious manner? he anſwered, that there was *no* royal road to geometry: other things may be ſeized by arms, or purchaſed with money, but knowledge can only be gained by ſtudy. He who cannot with patience and pleaſure labour through the means, will but in vain expect to attain the end. After five years, in which time, I had applied myſelf with the greateſt diligence to the moſt abſtruſe ſciences, as well as recreative paſtimes, and outward embelliſhments, opportunities which the beneficence of Mr. R—— had procured me, equal

to that which any man of fortune could have had, he wrote to me, that the duke of A—— had desired him to look out for a gentleman to travel with his son; requiring such qualifications as humanity does not confer: my good old tutor, being partial, recommended me. I met his Lordship in Paris; and soon developed his character. I found his vices had extracted bitter from every sweet. He was an infidel, and sacrificed every thing to his passions; had a very singular disposition, was full of whims, often acted in an unaccountable manner, and nobody (but himself) had the key of his irregular conduct.

"People of any taste or genius, are at a loss how to employ themselves, when in company with those that have neither. But, if he will enjoy the kindness of others, we must endure their follies; and

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thoſe who cannot perſuade themſelves to withdraw from ſociety, muſt, (even in an independent ſituation) be content to pay a tribute of their time, to a multitude of diſagreeable engagements.

"I conſidered it my duty to fall in, as much as poſſible, with Lord Dacres' humour: we live, I believe, in ſuch an age, that more good may be done by ſeeming to relax a little, than by ſtrictneſs of behaviour. Such arts, when they include neither guilt nor meanneſs, it is ſurely reaſonable to uſe. For it would be folly to want that approbation, that can be ſo eaſily procured; and though we may feel the greateſt concerns, we ought not to be above the leaſt. Gaiety becomes only criminal, when it diſſipates our attention, from the principal ends of life. The author of *Il Cortigiano*, or the Courtier, makes it neceſſary, that his

that his pupil ſhould be acquainted with all ſorts of amuſements: for this reaſon no doubt, becauſe his view being to ingratiate his pupil with all degrees, he judged the moſt likely way to ſucceed, would be to furniſh him with ſuch real and ſeeming talents, as might ſuit the particular taſte of ever rank and degree of perſons.

"Sir John Vanbrugh ſays, "if you would dive into a man's heart, you muſt enter into his pleaſures." And it is a common maxim, and received opinion, it is to little purpoſe, that a perſon can ingratiate himſelf, with ſuch as they cannot accompany iu their amuſements. I therefore applied myſelf, with the utmoſt diligence, to attach my Lord, if poſſible, to me, by ſacrificing my own inclinations, and paying every attention

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I poſſibly could to him. At firſt he was greatly pleaſed with me. My youth and appearance flattered him I would be no enemy to his pleaſures, and that I ſhould prove an agreeable companion to him. For ſome time therefore we agreed very well; but there were many things I greatly diſapproved of. I inſinuated to his Lordſhip, that neither vicious, nor even innocent pleaſures, that are communicated by the ſenſes, can ever give ſatisfaction to a rational man, who, by a clearer reaſon, diſcovering their vanity and inſufficiency, will not unprofitably waſte his affections upon them: but that the pleaſures of virtue, which are conveyed to the mind by reflection, are accompanied with a charming force, which confirms a wiſe man, in the practice of them. Now my Lord, added I, as this is the caſe, the greateſt

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concern a man ought to have, is to labour to gain ſuch a ſteadineſs of mind, ſuch a method of reaſonable thinking, as may not be capable of any interruption. When this is obtained, he muſt endeavour, with the greateſt diligence, to preſerve the mind in this happy ſtate. To this end, we muſt not be leſs watchful over *innocent*, than over *vicious* recreations; leſt an over eagerneſs in the one does not amuſe, or lead us inſenſibly to the other: for the thoughts being once unfixed, it is not eaſy to ſettle them again; and the affections being by degrees diſengaged from their proper objects, will be in danger of betaking themſelves to falſe and trifling ones. But ſuch reaſoning with Lord Dacres, had no effect: he had a moſt diſſolute ſet of companions; and as he had no ſtandard of excellence in himſelf, could not

not be hurt by diſpoſitions ſimilar to his own. "C'eſt notre cœur qui decide de nos plaiſirs, ſays *Maſſillon*, un cœur corrompu, ne trouve de joie que dans tout ce que lui rappele l'image des vices. Les joies innocentes ne conviennent qu'a la vertu." *Pleaſure*, is the refinement of a *gentleman*, it is a matter of *taſte* and *ſenſe*, it requires *parts*, and *genius*, and *manners*, and is not to be found, in the everlaſting diſſipation and low amuſements of the *great* vulgar or the *ſmall*. People ſhould be more diſtinguiſhed, by the elegant choice of their ſatisfactions than by their dreſs or equipage. Cæſar's extreme deſire of being eminent appeared even in the choice of his miſtreſſes.

I repreſented to him, that people are too careleſs when they connect themſelves with their inferiors in birth and abilities,

abilities, and that they grow dull for want of exerciſing their parts, and it has alſo an obvious tendency to hurt us in the eſteem of men of ſuperior rank and knowledge; who naturally make an eſtimate of our tempers and diſpoſitions, from thoſe with whom we aſſociate, and, in conſequence of this, avoid the parties that thus debaſe themſelves. The diſcovery, however, of an eminent ſuperiority, prevailed with him ſo far, as *really* to *like* what he only pretended to *ſuffer*, the converſation of the loweſt of mankind. This is often the caſe with people of ſuperior abilities to his Lordſhip. The *vanity* of the wiſeſt, conſequently is the comfort of the *fooliſh*, and ſeems to be given as an alloy to ſuperior underſtandings, like cares to ſuperior ſtations; to preſerve a ſort of equality to mankind. When I found my

my remonſtrances ineffectual, I endeavoured to let him perceive in my countenance, I felt a kind of horror at his connexions; ſince to repeat admonitions, would ſerve only to weaken the force of their impreſſion on his mind. This was our ſituation, when one evening, taking a walk in the Thuilleries, we met two young ladies, ſimple in their dreſs, but elegant in their appearance. The firſt had an air of nobility; in every part of her behaviour there was ſomething pleaſing and graceful, and without being a perfect beauty, ſhe had certain regular and diſtinguiſhing graces, that adorned her whole perſon; her large blue eyes were at once piercing and tender; her hair light, and her countenance highly animated. The other, who appeared rather older, was

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not barely beautiful, but had diffuſed all over her perſon that ſweet charm of the *je ne ſçai quoi*, ſo much more powerful than even beauty itſelf; and were Venus to be pictured, this young lady might have furniſhed the model.

"We gazed with extaſy upon theſe lovely objects, and traced them to their home. We were informed they were the daughters of a Scotch gentleman, who having embarked his fortunes with thoſe of the houſe of Stuart, in 1715, had been obliged to renounce his native country, and had forfeited his eſtate to the crown. That he had eſpouſed an Italian lady of high birth, who was lately dead, leaving him theſe two daughters, who were the ſolace of his life; being moſt amiable characters, and the moſt accompliſhed young ladies in Paris.

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"Lord Dacres ſaid to me, "Do, my friend, let us get acquainted with them; you have often lamented my connexions with women of bad character. By ſeeing them, my manners will be poliſhed, I ſhall be a lover of Virtue, and one of her ſtricteſt votaries."

"I ſmiled at his enthuſiaſm for theſe charming women, and found it equalled in my own breaſt; and though I knew that love had a malignant power over the mind, and that its faſcinations are irreſiſtible, yet I agreed to his requeſt; and made enquiry concerning them.

"Upon my return, Lord Dacres, though impatient for my intelligence, gave me a hearty ſalute, thanked me a thouſand times, and ſaid I was his deareſt friend, before he would ſuffer me to ſpeak. There are ſeveral ways of acquiring the favour of the *great*. That

of *virtue* is *uncertain*, that of *flattery* is not *infallible*; but that of *contributing to their pleaſures* is *altogether ſo*.

"His acknowledgments were redoubled when I told him, they were commonly twice a week at Madame De Duſen's, who keeps her houſe open, to a meeting of the *literati*. That Madame Le Grande, a lady whom I had known, was their moſt intimate acquaintance; that I had been with her, who had promiſed to preſent us to them that very evening. We were introduced accordingly: the houſe is in the ſuburbs of Paris; we walked through a pretty long garden, at the end of which, we were as retired as if we had been a league from town. The houſe was thatched, and had the appearance of a hut. The floor was covered with ruſhes, wrought into the pret-

prettieſt mat; and the walls decorated all round with the fineſt flowers and ſhells. The upper part of the room was encloſed as an aviary, with reeds made by the young ladies; in which were all kind of birds, who ſeemed to vie with each other, by their ſongs, to return their charming miſtreſſes thanks for their elegant habitation.

"The old gentleman was very courteous, and had every appearance that indicated his having ſeen better days. Diſcretion and dignity appeared in the young ladies' behaviour; they talked with judgment, and under the propriety of ſeeming ſimplicity, was diſcovered much good ſenſe. Their ſilence promiſed intelligence; and yet when they ſpoke, they never diſappointed the expectations of the company.

"Lord Dacres was more aſtoniſhed than you can well imagine; their converſation was ſo different from what he had been accuſtomed to hear from women, that he began to believe them to be of a different ſpecies.

"After ſome heſitation, he ventured to aſk Miſs Ogilvie, if ſhe was fond of painting; that we were going to the Chartreuſe, to ſee a picture of Le Sœur's; and, if agreeable to the young ladies and Madame Le Grande, ſhould have the honour of attending them.

"They obligingly accepted his invitation; and Miſs Ogilvie replied, "I ſuppoſe the picture your Lordſhip means, is that of the Cloyſter? it is, in the opinion of the judges, equal to any compoſition extant, for the paſſions and fine thoughts. The only fault Le

Sœur

Sœur has been charged with by the connoiſſeurs, was in his draperies; the folds are reckoned mean and unnatural." My Lord, could only anſwer, *that* was the picture he meant, but he hoped to be farther entertained by her agreeable obſervations. As my Lord had attached himſelf to the eldeſt, I fell into chat with miſs Fanny, whoſe taſte and judgment in painting I found not inferior to her ſiſter's.

"She admired ſome pieces; made obſervations on others, named the artiſts, whoſe ſkill or manner ſhe was acquainted with, and mentioned a few of their capital pieces. I could not help being aſtoniſhed to hear two young ladies, who, I apprehended, had been brought up in ſuch a private manner, ſpeak with ſo much judgment of thoſe arts, of which it uſually only *falls* to the

lot of people of rank and fortune to converſe in the ſtyle of *connoiſſeurs*.

" Upon our return home, I found my Lord quite in raptures. I ſaid nothing to him; violent paſſions are no more to be appeaſed by words than a hurricane. I only took care to throw into my converſation the high reſpect I had for theſe ladies; and acquainted him that their mother had been of the Albani family. That although the Italian ladies had been in general uninformed, till of late years that they had a greater intercourſe with the French; yet this lady muſt have been an exception to that obſervation, as her daughters had been educated by herſelf; that ſhe had rendered them perfect miſtreſſes of the French, Italian, and Spaniſh languages; and capable of reading the Iliad of Homer, the Georgics of Virgil, and Terence's Plays,

Plays, in the original. In muſic, poetry, and painting, they both compoſed, and performed to admiration. My Lord interrupted me, by ſaying, "This is too much;" and I firmly believed him: it would have anſwered the indignant purpoſes of his ſoul better, had their perſonal charms been unattended by their other perfections. I obſerved him abſent, gloomy, thoughtful: I was determined to watch him, that he might not put any ſcheme in practice againſt theſe charming creatures. We waited on them by appointment a few days afterwards; and were received as before, with the greateſt complacency by the old gentleman. We were ſhewn into a gallery ſupported by two rows of pillars, with wreathes of flowers twining round them, exquiſitely painted by theſe lovely artiſts: at the upper part of the room was

a family-picture; the old man pointing to that of his deceaſed wife ſaid, "*There*, young gentlemen, was the moſt beautiful and accompliſhed woman of her age; the beſt and worthieſt of her ſex. When ſhe gave me her hand, ſhe was young, lovely, and high-born; graced every company, and heightened the brilliancy of the court at Florence: whenever ſhe appeared, all others ſeemed, by a natural impulſe, to feel her ſuperiority; and yet, when ſhe converſed, ſhe had the art of inſpiring all with an eaſe which they never knew before: ſhe joined to the moſt perfect politeneſs the moſt chearful gaiety; was free from reſtraint and boldneſs; always gentle, yet never inferior; ever unaſſuming, yet never aſhamed nor aukward: in the Bois de Boulogne, I had the good fortune to ſave her, and her brother's life,

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at the hazard of my own: this produced an intimacy—ſhe liked her deliverer; and ſacrificed all the honours and grandeur ſhe was intitled to by her birth, for the humble lot, and domeſtic cares, attending confined circumſtances." After giving that *eloge* ſo juſtly due to ſuch excellence, we admired the other pictures: between each pillar hung one.—I admired in particular, that of a Prodigal, in which was repreſented the extremity of miſery and low nature, not foul and burleſque, like Michael-Angelo Caravagio; nor minute, circumſtantial, and laborious, like the Duch painters. The old gentleman aſked us, as we admired his daughter's paintings ſo much, if we were fond of muſic, as they are ſiſter-arts—upon our anſwering in the affirmative; the young ladies firſt played on ſeveral different inſtruments, and afterwards

wards ſung a *duette*; Miſs Ogilvie excelled in brilliancy, and variety of ſkill; Miſs Fanny in art, where no art appeared; and in that elegant ſimplicity, and truly pathetic expreſſion, which cannot be defined. In ſhort, my Lord, were I to repeat the hundredth part of theſe ſiſters' perfections, I ſhould not only perhaps put your patience to the teſt; but lead you to queſtion the truth of my aſſertions. Let it ſuffice to ſay, that without being in love with them, I think them the moſt amiable, the moſt accompliſhed, and the moſt perfect of their ſex. I became eaſier in my mind, judging Lord Dacres would never dare to entertain the moſt diſtant thought of injuring ſuch excellence as the Miſs Ogilvies. We are apt to believe pretenders ſincere, upon bare appearances

pearances, eſpecially in things where we would not dare to feign ourſelves. I too ſoon was undeceived. Counter-plotting an abſurd fellow, is like fighting a left-handed fencer; you receive a wound, becauſe it comes in a direction from whence you had no reaſon to expect it, and he gains a victory only from his aukwardneſs. We had formed a party to go to St. Dennis, with Madame Le Grande, theſe young ladies, and another of their acquaintance.

"At twelve o'clock Mr. Ogilvie was not ſtirring, and as we were to go, three and three, in carriages, Madame Le Grande propoſed I ſhould ſet out firſt, and beſpeak dinner, as Miſs Ogilvie could not be prevailed on to go, without ſeeing her father. As I could not conceive any deſign, we ſet out, and arriving

arriving at St. Dennis, waited their arrival; but, after ſome hours, judge of our ſurprize when they did not appear. The ſenſibility and anguiſh of heart of the gentle Fanny is not to be deſcribed: her fears were for her father, apprehending he had been taken ill, as his having ſlept ſo long was unuſual. My terrors were of a different nature. We returned immediately to Paris. When we arrived at Mr. Ogilvie's, an old ſervant ſaid, "I am glad, Miſs Fanny, you are come; where is Miſs Ogilvie? my maſter is quite delirious, and has been calling out for you both, all day." We found Madame Le Grande had prevailed on Miſs Ogilvie to follow us; and not to diſturb her father, as he was previouſly acquainted with the jaunt. The diſtraction of Miſs Fanny,

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or my uneaſineſs, are not to be deſcribed. I had juſt preſence of mind to tell her, it would be prudent not to mention her ſiſter's abſence to her father, until I ſhould go and endeavour to unravel this myſtery.

"I went to Madame Le Grande's: her people ſaid ſhe was gone a jaunt to England, and that her baggage had been ſent off the night before. A trifling gratuity made theſe people, naturally communicative, betray their miſtreſs. I aſked in what manner her baggage was to go. They anſwered it was directed to Naples, which they believed was the ſea-port town oppoſite to England. I returned to Miſs Fanny, to unfold this dreadful tale, which ſtruck her with the greateſt amazement. It appeared plain to us both, there had been

been a pre-concerted ſcheme between Madame Le Grande and Lord Dacres. Miſs Ogilvie could not have been acceſſary to it, not having carried the ſmalleſt thing with her; yet Madame Le Grande had always been eſteemed a woman of a very reſpectable character! Mr. Ogilvie had a great regard for her, and ſhe had preſcribed a medicine for him the night before, which now alarmed us, as he continued ſtill inſenſible. I returned immediately to her houſe, and diſcovered that, the day before, ſhe had purchaſed a ſleeping potion. This we made no doubt ſhe had adminiſtered to the poor old man. A phyſician was ſent for, a friend of the family. I told him the caſe; and, after explaining to Miſs Fanny the neceſſity of keeping this matter ſecret,

leſt

leſt it ſhould be prejudicial to her ſiſter's reputation, I ſet out, attended by Le Fleur.

I could diſcover nothing from our own houſhold, as Lord Dacres had only taken his valet de chambre, Dubois, with him. I followed them cloſe: it is unneceſſary for me, to repeat to your Lordſhip, the particulars, which were in the mouths of every one. Let it ſuffice, I reſcued Miſs Ogilvie from the baſe deſigns of Lord Dacres, and placed her with the Counteſs Gozzi, with whom I had kept up a literary correſpondence, and who obliged the world with a tranſlation of Terence. Miſs Ogilvie acquainted me, that having been abſorbed in thought about her father, and vexed their importunity had prevailed on her to leave him, though but

but for a few hours, ſhe did not perceive they were going a different road for ſome time; when ſhe diſcovered it, the ſhut they blinds of the carriage, and had prepoſſeſſed the people on the road, ſhe was Lord Dacres' ſiſter, whom he was carrying to her parents. My arrival at Naples happily rendered his after-ſchemes abortive. Mr. Ogilvie recovered from the doſe Madame Le Grande had given him, but remained inſenſible or ſtupid for ſome time; which proved a very great bleſſing to him, as his daughter was by that time happily married to the duke D'Elbeuf.

"Lord Dacres ſent me a challenge: as I had once ventured my life to ſave his, I did not imagine he could doubt my courage, and returned him an anſwer, that "I had too much value for

for my life and honour, to expoſe them at the caprice of every man that ſhould think fit to challenge me; but if he were weary of his life, there were other means to end it, beſides the point of my ſword."

"But finding his Lordſhip had miſrepreſented this affair, I acquainted him that I had written to the Duke his father, to reſign the charge he had intruſted me with; and that as ſoon as I received the anſwer, when he ſhould be no longer under my authority, I would not then refuſe him the ſatisfaction he was ſo eager for. It ſoon arrived: the contents were curious; the Duke aſked me, "what I had to do with his ſon's gallantries? That he was happy to find his boy a man of ſpirit; and regretted that, whilſt I had raiſed Lord Dacres'

character, by making this affair public, I had hurt my own; and alſo put an end to his ſervices."

"I immediately wrote to Lord Dacres, that I was now ready to meet him, *when* and *where* he pleaſed. The following day was fixed on.—Notwithſtanding his Lordſhip's great deſire of encountering me, yet fear intimidated him, and he ſtood as much confounded as Paris, when he preſented himſelf to fight Menelaus. The poet ſays,

When I could not be honeſt
I never yet was valiant.

Our ſeconds (Mr. Filmer was mine) were greatly amuſed with the ſcene—he held out his hand to me, and ſaid, "Trueman, for all that has paſſed, I love you too well to put you to death; make

make my peace with miſs Ogilvie: my father gives me leave to marry her; and there will be an end to all our differences. For hang me, if I don't love her."

"I ſmiled at this addreſs, and his paſſion, which was more lighted up by the torch of the Furies than that of the God of Love; and then returned his Lordſhip my thanks for the regard he had expreſſed for my ſafety; but declined any commiſſion for the Lady, or any future connection with himſelf.

"I ſhall never forgive villainy, farther than my religion obliges me, and that extends not either to our confidence, or friendſhip. The greateſt ſlavery is that of being obliged to ſerve thoſe who are unworthy to command us. But, it is a kind of agreeable ſer-

vitude to be obliged to thoſe whom we eſteem.

" According to my maxim, whoever connects himſelf with people of bad character, has no right to complain of ill uſage; or at leaſt deſerves but little compaſſion: and therefore, from company of that kind, they are wiſeſt who keep themſelves at a diſtance. The prudent Ulyſſes preferred the ſmall barren iſland of Ithaca, where he was free, and his aged wife to whom he had been married twenty years, to the enchanted iſland of the beautiful Calypſo, where he would have been immortal and a ſlave. No *pecuniary reward* can ſupply, to a man of honour, the *loſs of fame*; a refuſal argues no humility, as he will thereby find the means of gratifying his vanity. A philoſo-

pher,

pher, having refuſed a preſent from a great man, told his wife, who aſked why he did ſo? "that it was, becauſe he had *his* ambition, as the great man had *his*."

"It is almoſt needleſs to acquaint your Lordſhip, that the extraordinary accompliſhments and beauty of Miſs Ogilvie, procured her the admiration of all who ſaw her, under the protection of the Counteſs Gozzi, who perfectly idolifed her: her mother's relations were happy to acknowledge her, though they had ſlighted and contemned that excellent woman, when alive, for marrying Mr. Ogilvie, who was not her inferior by birth, being of a good family. Among Miſs Ogilvie's admirers, the Duke D'Elbeuf was the ſucceſsful lover: it was his father, who in 1736, digging

a well at his ſeat at Portici, diſcovered Herculaneum. Her marriage was ſoon announced to the world; Lord Dacres, whoſe letters had been returned unopened, found his pride piqued, and his inclination heightened by the difficulty he found in gratifying it. He immediately left Naples, accuſing his ſtars, and imprecating vengeance on me. Mr. Filmer happened to ſup with me that evening: as I underſtood your Lordſhip's ſiſters are under his mother's care, I ſhall repeat to you what he ſaid, when ſpeaking of Lord Dacres. "He affronted me, ſaid he, with that inſolent kind of politeneſs, which while it affects the air of condeſcenſion, ſeems to mark the ſuperiority on one ſide, and ſubordination on the other. A proud man never ſhews his pride ſo much as when

when he is civil: but I received his addreſs ſo coldly, that it deprived him of the advantages he wiſhed to take, and ſoon reduced him to a level, which he had endeavoured ſo haughtily to deſtroy."

"The more I feel myſelf inclined to pay proper attentions to others, the leſs can I bear to have them exacted from me: and he is one that ſeems to demand them. As he ſeems conſcious his juſt pretenſions to reſpect are ſo very diſputable, he is on that account the more greedy of deference: but to ſuch, I am never very prodigal of my complaiſance. We do not eaſily conſider him as great, whom our eyes ſhew us to be little, whoſe follies and vices we ſhould bluſh to adopt. Fortune ſeems jealous of Nature, and generally confines her favours to thoſe of the leaſt merit, and feweſt accompliſh-

ments: and ſhe is ſo fond of folly, that where ſhe does not find men fools, ſhe makes them ſo.

"I was going to accompany the Duke and Dutcheſs to Paris, when my ever valuable and revered friend, Mr. R——, had recommended me to you." Mr. Trueman then ſhewed us a letter he had received from the Duke, in which he acquainted him of his happineſs, and of Mr. Ogilvie and his daughter being at Naples—The letter contained reproaches for making himſelf dependent on any one, when he knew he might command his fortune; and concluded with an invitation for my Lord and ſuite, to take up their abode at Portici, when he went to Naples. We leave this place to-morrow.—Farewell, my worthy friend: my reſpects to

all

all your family—I am fearful of naming them. I ever am,

my dear Sir,

your faithful,

humble ſervant,

JAMES LEWIS.

LETTER XXIV.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM,

I am become ſo fond of farming, that I have with great pleaſure read Dryden's Tranſlation of the Georgics. Sir James is an excellent landlord; he does not rack his tenants, but preſerves a happy medium. The farmers pay very

very dear for the indulgence that ſome afford, in paying their rents: this tenderneſs is almoſt always hurtful to them. Low rents are commonly ill-paid; when a man pays a reaſonable rent for his farm, he knows he muſt work to procure it. The induſtry of the Dutch is imputed to the ſterility of Holland, which requires the ſtricteſt attention of the inhabitants for procuring the neceſſaries of life. The ſame obſervation may be extended to Venice and Genoa in Italy, Nuremberg in Germany, and Limoges in France. And in Arragon, formerly the barrenneſs of the ſoil, rendered the people hardy and courageous: oppoſed to Arragon ſtands Egypt, the fertility of which renders the inhabitants ſoft and effeminate. And the New Zealanders, from the eaſe with which the bread-

bread-tree ſupplies their neceſſaries of food and raiment, are ſunk into ſupine indolence and debauchery. Noble ſouls, eager after glory and fame, the ſage, and the hero, have been almoſt always known to flouriſh in poor countries. This neceſſity for application is attended with the happieſt conſequences, but on the other hand, many poor farmers ſuffer from the fear, that after they have exerted all their induſtry to improve their ground, they will be turned out at the end of the leaſe, or have their rents advanced: this leſſens their diligence, and makes them fearful of contracting difficulties from their labour.

It is the greateſt misfortune of the laborious part of our ſpecies, that people in ſuperior ſtations, ſeldom think of their ſituation, and know ſo little

of

of the hardſhips they encounter. Were landlords to act like Sir James, they would reflect that their eaſe and wealth are entirely owing to the inceſſant labour of theſe poor people; in conſequence of this, they would treat them with humanity. His tenants have always found him conſiderate and good-natured. The failure of crops, the loſs of cattle, or any caſualties, have awakened his humanity and excited his generoſity. He permits farmers, or the ſons of farmers, to ſhoot. "Who, ſays he, can have ſuch pretenſions to a ſhare of the game as thoſe whoſe property are its ſupport?" In this neighbourhood they make uſe of cattle inſtead of horſes, in labouring the ground; being convinced (through Sir James's influence) that Britain by following trade, and neglecting agricul-

ture

ture (or ſuffering it to be ingroſſed) is likely to loſe both her trade and her people. The number of horſes is ſo much increaſed among people of all ranks, that they conſume as much as would maintain the greateſt part of the people in the kingdom. The calculations it ſeems is, if a horſe conſumes two buſhels of corn a week, 500,000 would conſume 6,500,000 quarters, per annum; whereas all the people in England uſe but 7,500,000 quarters. I am obliged to leave off.—Farewell, my reſpectable friend,

ever your affectionate,

and obliged,

MARY ROSS.

END OF THE SECOND VOLUME.

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